The CHRISTIAN CENTURY

A Journal of Religion

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The President Defines The Issue

An Editorial

Sects and Churches

By Reinhold Niebuhr

Religion in Turkey

By Charles Clayton Morrison

JULY SURVEY OF BOOKS

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In This Issue

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(Cont'd in third col.)

The Christian Century

July 3, 1935

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Calendar of Coming Events

June 24-July 6. Midwest institute of international relations, under auspices of American Friends Service committee, Northwestern university, Evanston, Ill.
June 24-July 5. Whittier institute of international relations, Whittier college, Whittier, Calif.
June 24-July 6. Mills institute of international relations, Mills college, Oakland, Calif.
June 25-July 5. Fourth New England institute of international relations, Wellesley college, Mass.
June 26-July 2. Winona summer school of missions (interdenominational), Winona Lake, Indiana.
June 27-July 26. Pendle Hill summer session (Quaker) Wallingford, Pa.
July 1-5. Tenth anniversary New England rural ministers conference, Ocean Park, Me.
July 1-29. Institute of race relations, Quaker, Swarthmore, Pa.
July 2-7. International Christian Endeavor convention, Phila., Pa.
July 5-13. Sixth annual conference of the Bay Ridge Bible class of Brooklyn, Stony Brook, L. I.
July 5-15. Pacific northwest institute of international relations, Reed college, Portland, Ore.
July 6-12. 12th World Sunday school convention, Oslo, Norway.
July 7-13. Cooperative institute, Amherst, Mass.
July 9-Aug. 16. Union seminary summer school, interdenominational, New York, N. Y.
July 13-20. Seventh annual conference of the Reformed Church in America young people, Stony Brook, L. I.
July 14-21. Midwest institute of the Universalist church, Turkey Run state park, Ind.
July 16-19. 17th annual assembly American association of women preachers, Jennings Seminary, Aurora, Ill.
July 16-21. Methodist Episcopal church, south, pastors' conference, Lake Junaluska, N. C.

In This Issue

(Cont'd from first col.)

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The Christian Century

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EDITORIAL

IF a spark of life remained in the Versailles treaty after Hitler's April declaration that Germany intended to arm, treaty or no treaty, and after the ineffectual mutter of protest from the powers had dwindled into silence, that spark has now been thoroughly quenched by the Anglo-German naval accord. The treaty limited the German navy to "six battleships, six light cruisers, twelve destroyers and twelve torpedo boats" and no submarines. By the new bilateral agreement Great Britain recognizes Germany's right to have a navy with a tonnage of 35 per cent of the British, both in total and by categories, but also permits Germany to have a submarine force equal to the British, provided the total tonnage is kept within the specified limit and provided further that submarines shall not exceed 45 per cent without advance notice and "friendly discussion." In brief, Germany gets British approval for all the navy she wants and more than she can pay for. The treaty is simply scuttled—*spurlos versenkt,* as the Germans used to say when their submarine policy was in its prime. On the legal side, of course Great Britain and Germany have no authority to abrogate a treaty of which they are only two among many signatories. But with the German intention of building beyond the treaty limit already announced and with British approval of that intention now officially certified, that part of the treaty has lost whatever sanctions it had—and that was not much.

Anglo-German Naval Agreement

The Fait Accompli Is the Thing

LITTLE more than a month ago the British government was joining with the other parties to the Stresa conference in denunciation—somewhat faint, to be sure, but verbally explicit—of Germany's repudiation of the treaty; and within a week before her two-power pact with Germany condoning that repudiation, she was assuring France that they must stand together and move together in their plans for limiting armaments and preserving peace. It is therefore not surprising if the Gallic mind recalls the ancient and unkind epithet, "perfidious Albion." Some very trustworthy correspondents report that France is indeed deeply offended. Nevertheless, Captain Eden visited Premier Laval with no visible embarrassment on either side before the ink was fairly dry on the new concord. What seems, quite definitely, to be ahead is a series of bilateral agreements among the European powers, Germany included, which may be considered as preliminary to the general autumn conference if there is one, or as a substitute for it if that conference either fails to occur or fails to concur. This scheme has its merits, chief of which is that almost any agreement is better than no agreement. Its defect is that the first agreement robs all the others of their independence by confronting them with a fait accompli. That, in fact, seems to be the keynote of current diplomacy. Germany struck that note first, and Great Britain echoed it. The only question now is not whether Germany is to rearm, but whether France, Italy and Russia are going to agree that she may and not redouble their own armaments.

Admiral Preaches Crusade Against Russia

AN ADMIRAL'S itch for war must have furnished the chief reason for Admiral Stirling's recent article in the New York American envisaging a general alliance of western Europe headed by Germany and presumably backed by America, to attack Russia and wipe out communism. Certainly no one in the enjoyment of reasonable sanity can believe that the Russian army, formidable as it may be, is about to barge into western Europe for a course of conquest. Clearly the only way to have a war with Russia in this generation is to attack Russia. Well, why not? says the admiral. Europe seems all set for a war anyway. Rather than let good Germans and French and British (and perhaps Americans) kill each other off, why not turn them all loose on Russia? There is a chance for a real "crusade." He actually calls it that. And, like all promoters of crusades, he is not unmindful of the rich spoils of war that may accrue to the faithful who slaughter the infidel. "In the guise of such a great crusade . . . cannot one see the outlines of a daring plan, not only forever laying the ghost of bolshevism, but

for opening up the fertile lands of Russia to a crowded and industrially hungry Europe?" It is not quite clear whether the "daring plan" for this crusade is one which the admiral thinks we should actively promote or merely one that we ought to accept as the best of the available choices. But he sees no impropriety in setting forth, over his signature as an active officer in the United States navy, this horrible project for an unprovoked assault not only upon the army and navy but upon the peasantry and the industrial workers of a friendly, though economically heretical, nation whose "fertile lands" are to be the reward of the crusaders who wipe out communism. Is this the best the navy has to offer for the national defense and the promotion of peace? And is there any good reason why such an officer should not be so dealt with that his future pronouncements will be those of a private citizen and not of a representative of a department of the United States government?

Mexico Takes the Left Fork

THE ECLIPSE of former president Plutarco Calles, as the outcome of his clash of opinion with President Cardenas, may mark the beginning of a new chapter in Mexican politics. It will if the eclipse is permanent. Calles has been the strong man of Mexico and the unofficial dictator of policies and chooser of high office-holders for several years. That is to say, his leadership has been unofficial so far as public office was concerned but he has been the acknowledged head of the dominant party, *el partido revolucionario*. One figurehead after another was president, but Calles was *el Jefe*. El Jefe, il Duce and der Fuehrer all mean the same thing in different languages. But the party has become more revolutionary than its leader, and Cardenas is no figurehead. Calles having, in one way and another, got himself to a place where he enjoys a rather eminent degree of economic security—if property and vested interests remain secure—finds the Cardenas program alarmingly radical. The crux of the matter seems to be the administration of the labor law, which is indeed a very radical law in giving every advantage to the workers and very little protection to employers. The law itself was passed in 1931, while the power of Calles was still unchallenged, but Cardenas has put new teeth into its enforcement at the very time when Calles was apparently losing interest in having it enforced at all. To put it rather extremely, the parting of the ways between these two leaders represents the point where Mexico reached the fork in the road where one branch led to a quasi-fascist capitalism and the other to a more definitely socialistic state, and at this fork Mexico has turned to the left with Cardenas.

German Churches Loyal But Protesting

INTO the records which constitute the history of the long struggle for religious liberty should be written the document, now made public after some weeks of secrecy, in which the German Augsburg confessional synod addresses to the government its formal protest against the encroachment upon its rights and liberties, at the same time reiterating its profession of loyalty to the government. "All state authority is from God for the protection of law and order and is therefore entitled to our respect and obedience. Such obedience we render not from compulsion nor for external gain but voluntarily from our conscience as conditioned on God's word." A dangerous doctrine when thus stated without qualification, but sincerely uttered, consistent with the historic position of the German church, and a valid assurance that the protest that follows contains no element of disloyalty, either overt or implicit. That protest is summed up in these restrained terms: "Through evictions, through prohibitions of speech and through proscriptions on press and assembly imposed by various authorities, it is impossible for the church to fulfil its mission. The discussion of church questions has been suppressed, and therefore the profession of the gospel has been seriously impaired." These are dignified words, spoken more in sorrow than in anger. They reflect the painful tension in the minds of those who believe that the powers that be are necessarily ordained of God and who at the same time are compelled to observe that those powers conduct themselves as though they had another origin. It should also be noted that Professor Barth's appeal to the higher court has resulted in the reversal of the decision which led to his dismissal from Bonn. It is now held that he ought not to have been dismissed for being lacking in enthusiasm in giving the Hitler salute and for saying privately that there might be differences of opinion about the concentration camps and the reichstag fire. But though these were the ostensible grounds, they were not the real reasons for his dismissal, and it is not so sure that the reversal of the decision will put him back in his chair.

One Problem Containing Many Variables

SO MANY interlocking factors are involved in the present unsatisfactory state of the world's political and economic health that it would obviously be a more statesmanlike procedure to view the problem as a whole and to consider these factors in their relation to each other than to whittle at the edges of it with bilateral agreements about matters that concern everybody and the discussion separately of questions that belong together. In a recently introduced resolution and a supporting speech, neither of which has received the attention it deserved, Senator Tydings proposed that the President be authorized to call an international conference to take up four closely related topics: intergovernmental debts, limitation of armaments (including a five-year holiday in armament construction), stabilization of currencies, and the revival of world trade. Not one of these topics can be discussed with any hope of a permanently satisfactory conclusion without taking all the others into account. The debt question, for example, is not settled by merely letting one maturity date after another pass without payments and without pro-

test, while the debtor nations spend in preparing for another war what they cannot afford to pay in discharging the obligations incurred for the last one. World trade is sluggish, and it will stay sluggish so long as every nation is trying to solve its internal economic problem by keeping its home market for itself. The stability of a national currency requires more than national measures, as France realized when she recently appealed to our treasury to support the sagging franc, and is a matter of more than national concern, as our administration testified by responding to that appeal. Senator Tydings' total proposal is substantially that put forward by Mr. S. O. Levinson several weeks ago. It has already won much influential support. The four topics suggested for discussion constitute a formidable body of agenda. Special conferences and bilateral agreements about details may be helpful as preparatory measures, but the only way to get the answer to a problem containing so many variables is to realize that, however complicated, it is essentially a single problem.

Illinois Voters to License Racing Handbooks

THE ILLINOIS legislature, pioneering on a road to recovery hitherto untried by American commonwealths, has passed a bill authorizing Chicago to license "handbooks" for gambling on horse races. If Governor Horner signs the bill, Chicago can be counted on to do its part, for its mayor was one of the chief proponents of the measure. A handbook, be it known to the uninstructed, is simply a gambling house which specializes on the races. Oftener than not it carries a sideline of roulette and other gambling games. Handbooks are conveniently scattered about over the city where patrons who have not time to go out to the races can drop in for an hour or so without conspicuously absenting themselves from business. They are particularly handy for employes, clerks and others who do not have unlimited leisure. There are plenty of them already. The police raid a few of them from time to time, but the most flourishing ones are protected by influential politicians who control them or by the police for a cash consideration. One supporter of the bill explained his vote thus: "We can't suppress betting in handbook establishments, as we know from experience. They pay protection money to the police and keep on operating. It is far better, I believe, to have the handbooks paying revenue to the city rather than corrupting the police force." It is estimated that there are, or will be, 2,500 handbooks in Chicago, and that the license fee may be as high as $2,500 each. The revenue may therefore run up to $6,250,000 a year. It will probably be less, like the actual revenue from legalized liquor as compared with the advance estimate, but it is a tempting bait. Two queries: First, How much money will the handbooks have to take from the citizens of Chicago if they are to pay six millions to the city and still have a sufficient margin of profit to justify the risks of the business? Second, How can a police force that sold protection to illegal handbooks be counted on for an honest and effective control of licensed ones? We have been told repeatedly that high license on liquor encourages bootlegging almost as much as prohibition does. Will not the substitution of high license for the prohibition of gambling produce, or perpetuate, a host of boot-leg gambling houses?

Bishop Cites Horrible Examples of Democracy

THE GOOD old bishop of Exeter, Lord William Cecil—who is a nephew of the late earl of Salisbury and looks enough like him to be mistaken for him in a dim light—gave the house of lords a lurid picture of the failures of democracy the other day, on the basis of his observations in America and what he has heard or seen in regard to other parts of the world. The India bill was under consideration, and the bishop begged the lords spiritual and temporal not to do anything so inhumane as to inflict upon India the horrors of self-government. In Chicago men are starving. Why? Democracy! Gunmen operate their machine guns without hindrance on the busiest streets. Why? Democracy! China has lost her fairest province and is a prey to her own dishonest generals. Why? Democracy! She was all right until the emperor's power was taken away. Italy was in a terrible state (from democracy) until Mussolini saved it from democracy, which he says, and the bishop agrees, is "essentially immoral." Germany had democracy, and look what happened. "Democracy went by the board with the general approval of everybody," and now Germany is getting somewhere. So, to put the argument in a nutshell, whatever you do, noble lords, don't fling helpless India into that sink of iniquity, that maelstrom of incompetency, corruption and general calamity, whose other name is democracy! It may be courteously suggested that the bishop went unnecessarily far afield to find his illustrations of democracy. We pass over Chicago as being a point about which we might be prejudiced. But China never had any democracy, Italy never had much, and Germany had little nor had that little long. But England, now—England has had more essential democracy and has had it for a longer period than any other country in the world, and that in spite of anachronistic survivals like the house of lords with tory lord bishops therein to speak and vote against the rights of India.

Church Investments and The Holding Companies

IT just happened to be a Roman Catholic bishop and president of the Catholic church extension society, but it might have been a spokesman for almost any church extension society, who opposed the pending securities bill, with its rigid limitation of holding companies, on the ground that such legislation would imperil the church's investments. The P. G. and E. Progress, house organ of the Pacific Gas and Electric company, San Francisco, quotes the words of Bishop W. D. O'Brien, auxiliary bishop of Chicago, and makes them a part of its own argument against the securities

bill. The annuity and endowment funds of Bishop O'Brien's society, which are said to amount to about six million dollars, are largely invested in public utility securities. "Our hearts have been in our mouths lest federal legislation damage our securities and bankrupt our society," says Bishop O'Brien. We can well believe it. The custodians of many such funds, similarly invested, feel the same way about it, as do individuals whose private investments are endangered by the proposed legislation. It is unfortunate that such losses should occur. It is also unfortunate that thousands of investors have already lost millions of dollars through the collapse of inflated stocks of holding companies. But it would be still more unfortunate if this juggling of securities and this mixture of productive properties with wind, water and blue sky for the enrichment of market manipulators should go on to the end of time, ever drawing into the vortex of destruction new companies of trusting investors, in order to protect the bad investments already made under "good advice." If the churches, Catholic or Protestant, are going to form any judgments that will be worth anything about the ethics of high finance and exercise any moral leadership in this field, they will have to quit judging the merits of any proposed remedial measure in the light of its effect upon their own funds.

The President Defines the Issue

IF THE SURPRISED and delighted republicans thought the President's interview with the newspaper correspondents on the supreme court decisions gave them the issue they so sorely needed, how much more grateful should they be for his tax message to congress! The taxation program outlined in that message, taken in conjunction with the social philosophy expressed in defense of it and the administration measures now before congress, constitutes a real issue. The lines are now drawn as clearly as they ever have been in a presidential campaign. There was less clarity even in the contrast between the platforms of gold standard republicans and the free silver democrats in the McKinley-Bryan campaign of 1896 than there is between the position which the President has assumed and that of those who will oppose it. The country now has a real issue before it. It remains only to see who will be on which side, and how the economic developments of the next sixteen months will affect the President's prestige and the popular judgment upon the issues which he has defined.

The issue that the grass-root augurs at Springfield and other soothsayers thought they had discovered in the President's comment on the supreme court's decision in annulling the codes and practically scuttling the NRA was a false issue. Reading the omens of that flight of birds (blue eagles, in particular), and inspecting the entrails of the slaughtered Schechter fowls, they found a promise of victory if it could be represented that the President and his supporters were arrayed against the constitution and the supreme court, and averred that the issue for 1936 would be simply this: Shall this country have a constitutional form of government, or shall it not?

Granted that the President's comment on the decision was not the most felicitous utterance of his life, as the occasion for it was certainly one of his most embarrassing moments, still there was no more political honesty in making loyalty to the constitution the issue than there is in making the flag the emblem of a party. Nobody proposes to do away with the constitution, any more than anyone proposes to do away with the flag. This call to "rally around the constitution" is not an issue but a slogan. It has the defect that inheres in slogans generally—they represent an attempt to capitalize a large loyalty for a small purpose, and to employ emotional attachment to an object of universal devotion as the screen behind which to advance some particular program.

Loyalty to the constitution has never meant commitment to everything in it without the possibility of change. Article 5, which provides the methods of amendment, is as much a part of the constitution as any other, and those who swear allegiance to the constitution do not swear away their right to press for the adoption of amendments by the prescribed methods. The abolition of slavery was unconstitutional until the thirteenth amendment was adopted. That convenient "due process" clause, upon which the invalidation of the railway pension act hinged, does not appear in the constitution as the wise founders of the republic framed it, but in the fourteenth amendment, written by the "committee of fifteen" in reconstruction days with no other thought than to protect the rights of the newly enfranchised Negroes. A graduated income tax was unconstitutional when it was first enacted, in 1894, and it was promptly and properly so declared. It became constitutional only with the ratification of the sixteenth amendment in 1913. It was contrary to the constitution for women to vote until the nineteenth amendment was adopted, though some ardent feminists claimed the right under the fifteenth. To say that loyalty to the constitution consists in regarding that instrument as a consecrated straightjacket by which government must be forever bound is to presume upon the ignorance and to insult the intelligence of the electorate. The constitution is, rather, a skeleton which grows with the body, keeping it in shape by a measure of rigidity but facilitating its development and mobility by its measure of flexibility.

It is not yet a certainty that there is need for further amendment of the constitution at this time. Whether there is or not, is a subsidiary question. In either case, loyalty to the constitution is not the issue. The real issue is, What kind of government does this country need and want? Under the constitution it can have any kind of government it can conceivably ask for, if not under the present terms of the constitution then by such amendment as the constitution itself provides for. Loyalty to the constitution, *as the issue,* is definitely out. Whoever tries to represent it as the issue thereby writes

himself down as a demagogue, a rabble-rouser, making medicine for a political campaign, not contributing to an understanding of the realities of the situation.

What then is the issue to which the President's tax message points? The principle which runs through all his recommendations is this: The strong ought to bear a larger proportion of the burdens of the weak, because they have derived their strength from the weak. Specifically, there should be greatly increased taxation upon large inheritances and gifts to individuals, upon very large individual incomes, and upon the incomes of large corporations. The exemption of subsequently issued state and local securities from federal taxation and of federal securities from state and local taxation should be removed by constitutional amendment. (Would anyone even suggest that such an amendment, the only one proposed or required in carrying out the program, would constitute a serious menace to "our American form of government"?)

In a time when the government is seriously put to it to balance its budget, a proposal to increase the taxes of those most able to pay is not, in itself, a notably radical suggestion. If it stood by itself, it might be interpreted as a rather natural and scarcely arguable proposal to get the money where the most money is. As a matter of fact, the rates of our present income tax in all brackets, from the lowest to the highest, are much lower than the British. The President proposes to keep them lower for small incomes and make them higher for very large ones. This is not "soaking the rich." As a mere matter of securing revenue, it is more sensible to tax those who have money than those who have none. A sales tax "soaks" the poor, but steeply graduated income and estate taxes do not soak anybody.

But there is more to it than that. Why, exactly, does the President recommend very high taxes—almost confiscatory taxes, one may surmise—upon estates and inheritances? The reason which he offers is not merely the explanation of a fiscal policy for raising money; it is a social philosophy. "Wealth in the modern world does not come merely from individual effort, it results from a combination of individual effort and of the manifold uses to which the community puts that effort. The individual does not create the product of his industry with his own hands; he utilizes the many processes and forces of mass production to meet the demands of a national and international market. Therefore, in spite of the great importance in our national life of the efforts and ingenuity of unusual individuals, the people in the mass have inevitably helped to make large fortunes possible. Without mass cooperation great accumulations of wealth would be impossible save by unhealthy speculation."

Great aggregations of wealth therefore do not rightfully belong to the individuals who heap them up. They belong to society.

If these gigantic fortunes do not belong to those who accumulate them, still less do they belong to their heirs, and it is good neither for the heirs nor for society that the heirs should possess them undiminished. To permit them to do so is unjust to the masses from whose labor this wealth is derived and inconsistent with American ideals. "The transmission from generation to generation of vast fortunes by will, inheritance, or gift is not consistent with the ideals and sentiments of the American people. The desire to provide security for one's self and one's family is natural and wholesome, but it is adequately solved by a reasonable inheritance. Great accumulations of wealth cannot be justified on the basis of personal and family security. In the last analysis, such accumulations amount to the perpetuation of great and undesirable concentration of control in a relatively few individuals over the employment and welfare of many, many others. Such inherited economic power is as inconsistent with the ideals of this generation as inherited political power was inconsistent with the ideals of the generation which established our government."

The immediate occasion for setting forth this new plan of steeply graduated taxation upon very large bequests and incomes is, of course, the urgent necessity of raising revenue to balance the federal budget, to finance the security, relief and recovery program already enacted or awaiting enactment, and to reduce the national debt. But the fact that so large a part of the governmental expenditure to be covered by these taxes is the result of assuming responsibilities that the government has not heretofore recognized, is no less significant than the proposed scheme of taxation. The two must be considered together—the method of getting the money and the method of spending it.

But even these two aspects of the matter do not completely define its significance. What the President proposes is not simply a tax for revenue only, but a tax which, by "encouraging a wider distribution of wealth" by reducing the inequality of status between the very rich and the very poor, and by helping to minimize the advantage enjoyed by very large corporations over small ones, will cure the ills that at present afflict our social and economic system. He has much to say of the disturbing effects of inheritance of great wealth and power upon the national life. He sees in the swollen incomes of the multimillionaires not merely a reservoir that can be easily tapped to supply the public treasury but an abnormal growth that needs to be tapped for the health of the body politic. Concentration of wealth means concentration of power in a manner and to a degree inconsistent with American ideals. That economic feudalism he seeks to reorganize into something approximating an economic democracy. Balancing the budget is the proximate objective of the new scheme of taxation. Balancing the social order is the ultimate objective.

The President believes that all this can be done within the limits of the capitalistic system.

Socialists will deny that it can be done within those limits. Economic conservatives will deny that it ought to be done at all. Between these extremes stand those who are willing to see capitalism given another chance —perhaps its last chance—to prove that the evils which have grown up with it are not inherent in its essential nature but are the result of the failure of shortsighted men to develop the possibilities of a just and humane social order that are latent within it. The President will have opponents on both flanks. But the

issues of the next campaign are defined with a precision that is in refreshing contrast to the vagueness that characterized the claims and promises of both parties three years ago.

Religion in Turkey

(EDITORIAL CORRESPONDENCE)

MANY people have forgotten that the original constitution of the republic of Turkey, adopted under the influence of Mustafa Kemal in 1923, contained this article: "The religion of the Turkish state is Islam." At the moment of revolution there was no intention of disestablishing religion. After the sultan was deposed by proclamation of the national assembly in 1922, he continued to live in Constantinople and to exercise his religious office of caliph, or head of the Moslem world, for nearly two years. He was not disturbed until March 3, 1924. On that date the caliphate was abolished and the entire family of the sultan-caliph sent into exile.

This action, taken under Mustafa Kemal's authority, was revolutionary and far-reaching in its effects. Its repercussions were felt throughout the Moslem world, where the sultan of Turkey was universally acknowledged as *ex officio* the head of all the faithful. He was the nearest equivalent of a pope to be found in any non-Christian religion. Since the abolition of the caliphate Mohammedanism has been without a head, save as the former sultan now in exile keeps up a tawdry pretension to the ancient religious title.

In Turkey itself the renunciation of this preeminent position among Moslem nations was obviously an act of political self-denial by the new regime. It would have been theoretically possible in the evolution of his dictatorship for Kemal eventually to gather to himself the authority and status of head of the Moslem world. There would be obvious political advantage in his gradually edging toward the caliphate. In my judgment it was an act of genuine patriotism when he declared the caliphate no longer existent. Kemal must have seen—his act can hardly be accounted for on any other ground—that if his political and economic and cultural aims for Turkey were to be realized, he could not hope to be a religious as well as a political dictator. There must be, he saw, a separation of church and state.

Therefore, having cut off the head in which state and church were united, he proceeded by a series of measures to make the separation as absolute as possible and to dramatize the new order in such a manner that every citizen would know what had occurred. The religious courts were abolished, Moslem law as applied to civil affairs was made void, the ministry of Religious Affairs and Pious Foundations which had for centuries been administered by the Shiekh-ul-Islam was transferred to the jurisdiction of the prime minister. Laws were passed absolutely prohibiting the teaching of religion—any religion—to children and youths under eighteen, except by their parents. This carried with it the abolition of the mosque schools (medressehs, where the Koran was taught to children) the Protestant Sunday schools and every form of religious teaching in the primary and secondary schools conducted by Protestant missions. The teaching of religion was prohibited also in any educational institution other than one in which adults are studying for the priesthood or other professional religious work. This absolute divorce of education and religion compelled a complete secularization of such independent western foundations as Robert college and the Constantinople Woman's college. The separation of the new Turkish state from every kind of responsibility for, or dependence upon, or patronage of organized religion, having been made complete, Kemal asked the national assembly to remove from the constitution the article which declared Islam to be the religion of the Turkish state. This was done in 1928.

The prohibition of the wearing of the red fez was hit upon by the government as a means of dramatizing the new order of things in the mind of the nation. This law became effective on November 25, 1925. It was not the superficial and fantastic thing that some writers have made it appear. Assuming a government with dictatorial power, and assuming that this government wished to etch on the people's mind the fact that the old order of things had passed away, it was an appropriate and effectual act for that government to legislate the fez out of existence. There was some wincing by the more sensitive and self-respecting citizens whose dignity was wounded by having to wear a certain kind of headgear or go to jail, but they could hardly make a point of so slight an indignity when the dictatorship itself was inherently so much greater an affront.

Nothing could have been chosen which would more fitly and simply signalize the passing of the old order than to abolish the fez. This was the national headdress of the Ottoman Turk against whom the new order was in revolt. It stood for the mongrel Levantine culture from which the Kemalist regime was determined to liberate the Anatolian population. It stood for the east, and the new regime faced west. It stood for Islam, the established religion of the old order; if religion is to be disestablished legally, it must be disestablished psychologically, so the leaders reasoned, and they hit upon the outlawing of the fez as a device to hasten and sharpen popular understanding.*

I cannot but believe, however, that with respect to the religious implication of the "hat law" there was in President Mustafa Kemal's mind some motivation besides merely the purpose to signalize the separation of church and state. There was more in his mind, I am convinced, than political neutrality with respect to religion. The personal religious attitude of Turkey's dictator is not openly discussed in Turkey; it is one of those matters which belong in the category of his "private life" with which the public tries to convince itself that it has

*I did not learn whether the wearing of the fez rested upon specific prescriptions in Islamic law or not; but in any case, custom had given it the effect of law. Besides, there was a practical convenience which the fez afforded to the worshiper. In the act of prayer, the Moslem, with covered head, touches the ground with his forehead. This action is obviously facilitated by a brimless headdress.

no concern. But it is well known that Kemal does not regard himself as a religious man. His original support of the Islamic article in the new constitution was purely political. From the hints which one receives as to his personal convictions, one cannot help feeling that he regards Islam as a terrible drag on the Turkish people. Though he is said not to be an atheist, his disillusionment with respect to the religion in which he was born is complete. I think he would subscribe to the Marxian thesis that religion, at least as he knows it, is the opiate of the people. Turkey, he believes, will never be awakened and take her place as an integral part of the "west" until the power of Mohammedanism has been broken or its influence greatly liberalized.

Therefore, by abolishing the caliphate, outlawing the fez, changing the rest day from Friday to Sunday, and prohibiting the wearing of ecclesiastical or clerical garb in the streets or other public place except when officiating in religious worship, President Kemal is carrying out a subtler purpose than the practical and the political. By these means he is breaking taboos. He is shocking the sodden consciousness of the Turk into some kind of awareness. He is weakening the authoritarian hold of Islam upon the Turkish people, and so opening their minds for the scientific education he is systematically preparing to give them. What the final result of this sort of harrying of religion will be, one cannot say, but there is danger that the state may push its policy too fast and too far.

Having instituted these reforms, and effectively expelled from the nation's mind the idea that religion and the state are one entity, and having thoroughly secularized education, it would seem wise for the state to repeal those measures which deny to the religious community, whether Moslem, Christian or Jewish, the right to teach its religion to its own youth. Evidently, as Halidé Edib says, though the Turks have at last rendered up to Cæsar the things that are Cæsar's, Cæsar still keeps things that belong to God. Until the state accepts for itself a principle of restraint in its legislation on things religious, it cannot accurately claim that Turkey has achieved the ideal of separation of church and state.

I do not write of these matters querulously or unsympathetically. I am prepared for many inconsistencies in a gross enterprise of such dimensions and depth as the Turkish revolution. I cannot even get excited about the dictatorship in lands where, as in Russia and Turkey, they have always had dictatorships, and especially when I am unable to conceive a form of government from which a dictatorship would be excluded. At the same time, when your dictatorship claims to be benevolent (and allowing for qualifications, I believe the Kemal regime to be such) one cannot help taking a friendly interest in its success. And in this matter of the accumulation of arbitrary and irritating interferences with the freedom of religious expression I cannot avoid a certain apprehensiveness lest the government is needlessly arousing a mood of popular resentment which will be difficult to mollify. President Mustafa Kemal Ataturk is said to be held back in his religious policies by his prime minister, Ismet In Eunu, who is a devout Moslem and has been the dictator's most loyal friend from a period long before the revolution. On the other hand, Kemal holds the opinion that the Turkish people are not as profoundly attached to Islam as they are generally believed to be. He therefore feels safe in enacting measures designed further to loosen its hold upon the masses. It is my judgment, however, that he is playing with fire.

Probably the most drastic and searching laws affecting religion are those which are designed to exclude all religious teaching from the educational process. The secularization of the state is no more significant than the secularization of education. It takes the form, first, of forbidding all religious education outside the family for youths under eighteen; second, of forbidding any form of worship in connection with any sort of educational institution; and third, of forbidding any sort of religious instruction in any educational institution. Thus the separation of education from religion is complete, and the possibility of transmitting the lore and ideals of religion to the new generation rests exclusively upon the frail and unprepared shoulders of the family.

What this limitation upon religious teaching means for the future (assuming that there is no liberalization of the law) one can easily imagine. But in so far as it is regarded as a permanent policy, it reveals the Kemalist method as contrasted with the Leninist method. In Russia, they attacked religion directly, in a head-on collision. In Turkey, the attack is oblique. The bearing of these Turkish restrictions upon the work of Christian missions in Turkey is patent. But of this I will write in another letter.

CHARLES CLAYTON MORRISON.

VERSE

Communion Song

IF I should watch no further morning break
Its dawn-thin shell of sleep; if I should see
No more an early steeple rise to take
From the sun its lifting polychrome, from me
Its proudly lyric heart . . . this much is certain:
Bitter lament would not gangrene my song
And little I should mourn the closing curtain
Before the altar rail. How glad and long
All yesterdays appear! How sadly brief
Tomorrow seems! But today's the fullest time
In all the moving world; and if no leaf
Blow up again, and if no further rime
Fall from my lips, today at least is mine—
Today I broke your bread, drank of your wine.

SEYMOUR GORDDEN LINK.

Maneuvers

THOUGH silent sails the fleet as day and night,
Its voice is heard o'er all the ocean deeps.
Eloquent, gliding fleet! A mime of might,
A play for earth to see, while Heaven weeps.

FLORENCE B. LOVELL.

What Is The Abundant Life?

By T. Swann Harding

THE OTHER NIGHT I was in one of the many vast and costly theaters where the talking picture sits enthroned. To make the talking picture that I saw there was required, in addition to historical and costume research, a wide variety of delicate mechanisms and technical processes that awe one with their intricacy and perfection. The whole is housed in a structure as expensive as a small cathedral, yet even the appropriateness of that structure, adapted as it really is to the stage presentation of living actors, to this new and mechanical form of entertainment has not been studied.

Frequently all the expense and scientific technic are mobilized merely to place before the audience an inconsequential farce or musical extravaganza, or to inculcate, very subtly, a wishful desire for material things or the exact technics of crime. At best the music so transmitted is distorted and cannot do other than injure the ear. Precisely what effect this business of using a hippopotamus to pick up a pea has on the general public of this country no one knows.

In the course of the stage show a radio announcer came on to introduce two celebrated radio comedians. He explained how their usual nightly broadcast was arranged. He told us that the broadcast started on a magnificent pipe-organ a mile distant from the broadcasting studio whence it was then switched to him in the studio. He made an announcement whereupon the program was switched to a distant city to enable the comedians to do their turn. After that it switched back to the announcer, from him to the organ, then finally back to the broadcasting studio for the sign-off.

In all, six switches were required, two of them often reaching half way across the continent. The perfection of technic that makes possible the synchronizing of such a program to fractions of a second, night after night, is as wonderful as any ancient miracle attributed to some flaming god. Back of that technic stand long years of arduous work by innumerable scientists, most of them now dead, the majority of whom worked without thought of adequate monetary reward.

What is the End-Product?

But the end-product is what? It is essentially a form of advertising a quite ordinary dentifrice. Is it worth while socially and economically? We have never stopped to think. Strictly speaking we can get along quite well without any dentifrices at all, but one is a convenience in cleaning the teeth. It is a sort of dental cosmetic and mild polishing agent, nothing more. Made by a scientifically sound formula, however, such an agent is better than none at all—at least that is the feeling of most people.

But this particular dentifrice has always been falsely and misleadingly advertised. It began its career with a set of false, and to a large extent fraudulent, advertising claims supposedly predicated upon some laboratory research. The method and interpretation of the research was shown to be false. During its career the manufacturers of the dentifrice concerned have changed the nature of its advertising appeal (though consistently retaining its misleading character) nearly as often as they have its formula. It is not, so far as I know, a harmful dentifrice, but what about the using of all this elaborate technic and paraphernalia merely to bring to the attention of the public a falsely recommended dentifrice?

Apparently no one, except Lewis Mumford, has thought about this matter. It is true that many critics have attributed the depression to the phenomenal productivity of our machines. Writers in financial journals are even now suggesting that machines be taxed so drastically that manufacturers will be forced to employ more hand labor in self-protection, this in order to distribute enough wealth for us to consume the product of the machines. But more careful experts who have studied our ability to consume declare that we could not possibly produce enough for all Americans to live on a level of decency and comfort, if they had means to purchase all they wanted.

Social Consequences of Science

These students claim that our present machine equipment is incapable of producing enough to satisfy us. Scientists join the chorus and declare that the progress of our civilization depends upon the multiplication and refinement of human wants; that is, multiply gadgets and produce the abundant life, as Professor Millikan has it. But the real question remains unanswered: What is the abundant life and to what extent are machines necessary for its achievement? Nobody knows the answer yet.

It is apparent, however, that the social consequences of scientific research receive entirely too little attention. Take three chemicals as examples. Hunting through organic chemistries you will come upon their real names; they also have trade names, but since these differ as much as do the common names of plants, I shall state their real names which are in a manner of speaking equivalent to the Latin botanical names of plants. The first of these is phenylcinchoninic acid.

Of course not even the chemists are agreed here, for some of them will persist in calling it phenylquinolinecarboxylic acid while they have a sort of pet name for it—cincophen. Somewhere, some time, in some laboratory, chemists succeeded in making this chemical. Very much later medical research workers found that it had some power to allay pain but that it was also very potent to destroy the liver and could easily bring on a fatal form of jaundice. What happened, so far as the public was concerned?

Cincophen appeared in this country and in Europe in tablet form as a popular remedy for rheumatism. It can easily be purchased at any drug store under a vari-

ety of trade names. The medical literature shows that fifty or a hundred people have died from using it indiscriminately, though it has a legitimate place in medicine under a skilled physician's direction. Within the last month or two several deaths have been reported in Great Britain and, during the investigation of one, the medical director of one drug manufacturer declared that his firm had sold 68,000,000 cinchophen tables in eight years.

The second drug is the monacetic acid ester of salicylic acid or, for short, acetylsalicylic acid. Quite a number of years ago some German chemist succeeded in making this organic chemical. The process was patented. The product was sold to physicians. Later it was sold to laymen under a trade name that is now a household word. Indeed most people think this simple trade name is the only true name of the stuff and, until the Federal trade commission recently forbade, the original manufacturers represented that the chemical was spurious if not made by them.

Pain-Killers and Cold-Cures

These manufacturers sponsored expensive radio programs. During these the pain-killing and cold-curing properties of the chemical were extolled in a false and misleading manner, which deception the Federal trade commission has also now forbidden. It was also claimed that the product would not harm the heart though physicians have always known that this product is always harmful to susceptible people. Actually acetysalicylic acid is a strong drug which should not be taken carelessly. Strictly speaking, it should be taken only under medical direction and many European countries restrict its sale to prescription apothecaries.

The third chemical is dinitrophenol. Quite recently certain medical research workers investigated this substance and reported their findings in a scientific journal with all due precautions. This drug, and certain of its derivatives, increases the metabolic rate, speeds up the bodily processes, and tends to destroy the tissues—including fatty tissue, thus providing fuel for the accelerated metabolism it produces. The pulse, temperature and respiration all tend to increase. This is a drastic drug of drastic action but, under the most careful medical supervision, it has some limited use as a reducing agent.

A Living to Make

What happened? The market was flooded with new fat reducers which contained dinitrophenol or its derivatives. Yet these drugs are exceedingly dangerous to rheumatics, alcoholics, the tuberculous, or to those with heart, liver or kidney ailments. The Food and Drug administration issued an official warning which few people saw, explaining therein the fact that it had no legal right to interfere with harmful or fraudulently advertised reducing agents, because obesity is not a disease and the law does not cover general advertising anyway.

This does not mean that it would be wise for us to go down and punch our corner druggist in the face. It is true that his shelves are full of harmful products that have been advertised to the public as harmless or even beneficial, but he has a living to make. It does not mean that we should rail at the broadcasting companies or even at the manufacturing concerns which make the harmful remedies and pay the advertising bills. The answer is always—a fellow has to make a living.

Whipping a Tired Horse

This is a profit, not a service, economy, and in a profit economy those aspects of science will be emphasized which tend to the making of profits when exploited. Physiological and biological chemists happen to show in their laboratories that smoking cigarettes mobilizes sugar in the blood and hence temporarily stimulates bodily energy. The finding was really incidental to a larger project. That finding was destined to be used in advertising which would advise you to get a lift by smoking—let us say a Goat.

What the finding really meant was one thing; the impression conveyed by the advertising was quite another. The human and animal liver stores sugar in the form of glycogen. When sugar is needed in the blood, as it is some time after a meal, some of this glycogen is broken down and it appears in the blood as glucose or dextrose and keeps up the bodily energy. What the scientists showed was that smoking any cigarette of any common brand would tend to accelerate this process during a between-meal fasting period. No energy was added to the body's store; it simply mobilized some that it already had—a tired horse was whipped up.

This is the ordinary method in which stimulants act. No one particular brand of cigarette was cited as especially good for the purpose while it is obvious that that sort of thing can easily be run in the mud and do damage, a fact the advertising has not stressed. Nor has any cigarette manufacturer so far brought to public attention through his advertisements the findings of other scientists to the effect that cigarette smoking disturbs the circulation and results in cold extremities.

Regimentation and Initiative

No cigarette advertiser is at all likely to do this either, because there is no profit in it. There is nothing about that finding that would seduce advertisement readers into using more cigarettes; there is much about it that might induce them to curtail their consumption. But the manufacturer, like the wholesaler and the retailer, has a profit to make. If he makes it by blowing out the liver or kidneys of a few people, what of it? They were especially susceptible, it was an accident, he didn't mean to do it, he wasn't responsible, and there you are.

But the strict regulation of such products calls for a certain amount of what may properly be called regimentation, while their production and sale distributes profits to partisans of free initiative all the way down the line. A prominent scientist like Dr. Arthur Compton tells us that regimentation of any sort "might operate to destroy the profits of individual initiative from which has come the bulk of the funds to finance American educational institutions and scientific foundations. . . . If large financial rewards of business enterprise are

made impossible through legislation or otherwise, it will follow as the night the day that scientific advances will be greatly curtailed through lack of financial support."

That would be catastrophic. For Dr. Compton insists that the major part of the fundamental research now being done in this country "is financed directly or indirectly by men whose own imagination and enterprise have brought them wealth and who have seen in science the work of kindred spirits aimed toward the enrichment of life." What is this enrichment of life? Dr. Robert Millikan in a speech which Father Ryan described as scarcely as modern as the thinking of Herbert Spencer, said:

> To sum it all up the progress of civilization consists merely in the multiplication and refinement of human wants. Leave the human spirit free for the development of science and education, and no bounds can be set to the possible fulness of the life of the average citizen of the United States in the coming century.

This is plain doctrine. The fulness of life consists in the multiplication of wants that these wants may be satisfied by those who profit upon such satisfaction. The more intricate and complex our life becomes the more abundant it therefore is and the more those will profit who support research with their wealth, because they recognize in scientists "kindred spirits" who also desire to enrich life!

Profit and Service

This doctrine assumes, however, that profit rather than service must remain the outstanding motive animating our productive life; moreover, it assumes that scientists must take what is given them, make such discoveries as they can, and assume no responsibility for the social direction of those discoveries. They must continue, in short, to unfold scientific and mechanical principles, meanwhile doing nothing to prevent the debasement and abuse of these findings by those who must seek profit.

But how shall life be enriched and what is the abundant life? Who can tell us but a large and well balanced group of scientists and philosophers? Let chemists, physicians, engineers, economists, artists, social workers and cultural experts seek to show us the abundant life. Is it something that can be measured in monetary terms? Must it be associated with specific dollar levels of income? What, indeed, is it? Then, having ascertained that, we must next seek to find what rational place the machines and their multifarious products have in the enrichment of human life.

Meanwhile it is criminal of us not to utilize the wasted talent and training of our experts in science, engineering, economics and sociology in making a survey of our life. What is it all about? What should constitute an abundant life for us Americans on this continent? What factors are needed to enrich the life of the underprivileged, those permanently below the comfort line in our so-called civilization?

Just by way of illustration I take two very common machines—the telephone and the automobile. Do we need them? Should everyone have them? I have thought intermittently on the problem now for some hours and I can remember only one time during the eight years I have had it that the telephone would have been invaluable to me. It was then out of order and I had to patter out in a driving rain two blocks and use a pay station phone.

Now the telephone is all right and the telephone company not only carries on some excellent research, but it has developed a marvelous technic in the making of economic and statistical studies. By and large it is helpful rather than the reverse for us to have telephones, but I am sure one does not enrich my life. I am not in business. My transactions could quite as well all be carried on by mail. I have not in ten years even used telegrams by virtue of absolute necessity; I merely did so because I wanted to create an impression or splurge.

Do We Need Telephones?

True enough, the telephone enables my wife and me to get at each other very often while we are flaming mad and thus makes for a less happy married life. For if we had no telephone we could not communicate and would forget all about the disturbance before we saw each other. It also enables strangers to violate my privacy and ask me to take a certain newspaper daily, or to permit some laundry to wash my clothes. I am not even sure that I need the laundry. My mother's old Negro washerwoman stripped the buttons off my shirts by hand thirty years ago quite as effectively, if not so mechanically, as any modern laundry. I believe I should be more comfortable in a shirt that closed with a zipper, if I could bring myself to wear it.

Thinking back again I remember just two occasions in the six years that I have had it that the automobile would have been of real value. Both times it was in a garage being repaired. Otherwise public conveyances took me where I wanted to go and saved me time, money, and lost temper—for machines do dreadfully wear down our dispositions. Of course I do not personally enjoy riding aimlessly about the country. I seem to observe that a great many people do, but that does not enrich my life.

Does Machinery Enrich Life?

Whence arises the obvious conclusion that our own personal tastes can not limn the abundant life. We need instead a broad, general analysis of the proper components of such a life in this environment and, secondly, a very scientific survey to determine the extent to which machines and their products can be used rationally in the production of enriched living for us all. Until these basic things are determined all talk of standards of living, levels of consumption, average incomes for families of five, industrial depressions, the mechanization of life, and such other abstractions is not only silly but mildly balmy.

In one of his letters Sir Walter Raleigh remarked that it was the stupid people who make all the work and then do it. Perhaps we might live richly, if not abundantly, with a very great deal less work—if only we were not so stupid. We should give earnest thought to this possibility.

Sects and Churches

By Reinhold Niebuhr

ONE of the basic difficulties of American Christianity lies in the fact that its predominant churches are sects which have become churches and do not know they have undergone such a change. The difference between church and sect, as understood in Europe, is not known in America. Sectarianism, among us, merely means the multiplication of denominations. But there is an important difference between the church and the sect. The sect is a voluntary and exclusive religious fellowship with standards of faith and conduct different from the general community and therefore conscious of a tension between the Christian ideal and the life of the community. The sect is usually either pietistic or apocalyptic, that is, it tries in terms of pietistic individualism to achieve the Christian ideal in personal conduct, or it is dominated by the hope of the establishment of the kingdom of God on earth. Thus the Baptist sect was originally apocalyptic, carrying the faith of the disinherited of reformation days, that the kingdom of God would be established on earth. It set itself against the pessimism of Lutheran orthodoxy, in the creed of which the kingdom of God lay beyond the possibilities of any earthly achievement. The Methodist sect is on the other hand pietistic. It is the child of the evangelical-pietistic movement and its spirituality is a fruit of the pietistic protest against the sacramental piety of the church, in which the doctrine of justification and forgiveness frequently leads to religious formalism. Against this formalism pietism emphasized both personal religious experience and a rigorous ethic.

One of the curious developments of American church history, for which I know no explanation, is that the Methodist church, with its pietistic, individualistic past, should be socially more radical than the Baptist church with its apocalyptic and therefore socially oriented past.

Baptism as a Symbol

In contrast to the sect, the church is inclusive in its membership, and expresses a more social concept of religion by assuming the Christian faith of its members without expecting a special religious decision. In a sense, child baptism is the symbol of this involuntary membership, while adult baptism is the most perfect symbol of voluntary membership. The church is, at least in its European background, coextensive with the total community. It does not separate its membership from the community. It lives on the assumption that the entire community is Christian. It regards itself as the expression of the Christian conscience of the community. Yet at the same time the church knows that the state is not Christian. It knows in fact that no one lives by the law of Christ. Its emphasis is therefore upon the grace of God which redeems sinners. The sect challenges the world; the church accepts the world, knowing it to be challenged and standing under the judgment of the law of Christ. Broadly speaking, one could say therefore that the church has partially resolved the tension before Christ and the world, while the sect tries to maintain it.

What has brought confusion into the American religious scene is that the sects have become churches (without knowing it) and that the churches have become sects (without being willing to admit it). A church is fully a church only if it has an organic relationship to the total community. No American church has that. They are therefore forced into a system of voluntary membership, just as, on the other hand, the sect churches substitute rather secularized "decision days" for the religious experience which was once a prerequisite of membership. Denominationally, the most obvious instances of the church type in America are the Lutherans and the Episcopalians. Both the Presbyterian and Congregational denominations are churches with sect features, which do not derive altogether from the American environment but are inherent in their European history.

Churches Have Learned From Sects

The Congregational church is probably more sectarian in its characteristics than the Presbyterian, largely because its congregational polity tends to depreciate the more organic conception of the church in favor of a more individualistic and voluntaristic concept. Denominations with an unqualified church tradition become slightly ludicrous when they make absolute church pretensions in America. The Episcopal church is probably more given to such pretensions than the Lutheran church. A church which has an organic relation to a total civilization, as the Anglican church to British life, needs to possess a higher degree of grace than is vouchsafed most church leaders, in order to find just the right adjustment between its tradition and the indubitable fact that, as in America, it is merely a small denomination side by side with many others.

The churches which have become sects in America have probably sacrificed less of what is valuable in their tradition than the sects which have become churches. The churches have learned more from the sects than the sects from the churches. They have borrowed from the sects the principle of lay leadership and the advantage of lay initiative. This is of course not a pure advantage, because it subjects the American parson to lay pressure to a much greater degree than the European parson. The churches have also learned to take a more robust attitude toward the state. The principle of a free church in a free state is really a principle of the Enlightenment which the real churches in Europe have never been willing to accept but which sectarian Christianity knew how to make the basis of a new religious vitality. The churches of America have learned some of the sect's self-reliance and independence in regard to the state, though it must be admitted that, since

the sects have become churches, they sometimes capitulate as easily to the unofficial state (community opinion) as the European churches capitulated to the official state.

But since the most powerful American denominations have sect rather than church traditions, the spiritual problems of American Christianity are more implicated in the drift from sect to church than from church to sect. In general terms the problem could be put like this: The church knows that Christianity in an absolute sense cannot defeat the world. It knows that men will continue to live in a world of sin and that both as individuals and more particularly as social groups there is a law in their members which wars against the law that is in their mind. It knows that human lives can be transformed by the grace of God, but it also knows that the grace of God must express itself not only as a power unto righteousness but as forgiveness of sins. Hence the sacramental emphasis of the church. Frequently the church is betrayed into a premature compromise with the world. In American history, for instance, the Presbyterian and Episcopal churches were usually either indifferent toward social-political issues or they allowed their pessimism to become an instrument of political and social reaction.

Tension With the World

The sect, on the other hand, tries to defeat the world in the name of Christ, either in the lives of individuals (pietism) or in the hope of a kingdom of God to be established upon earth (apocalypticism). The original sect maintains a stronger tension against the world than does the church. The American sect contributed more to the establishment of egalitarian democracy and to the elimination of slavery than did the church. The sect churches of the frontier, in fact, were wholehearted supporters of Jeffersonian and Jacksonian democracy against the opposition of Hamiltonian plutocracy, frequently supported by the churches. So far the advantage lies with the sects. They labored for the approximations of the Christian law of love in politics and economics, while the church mourned over a lost world.

Nevertheless the sect churches of America are today religiously less vital and less capable of survival than the churches. They are more frequently secularized, and their religion vulgarized, than the churches. One of the reasons for this is that the peculiar circumstances of American history betrayed the sect into a relaxation of its tension with the world. It began to believe that the world would submit to the law of Christ. The expanding American frontier, the expansive nature of American economy, the success of American republican government, all these factors seemed to guarantee that the sermon on the mount could be applied to politics and be successful there.

The sentimentalities of American Christianity, its failure to grasp the tragic character of man's collective life, its easy confidence that a few more sermons on love would subdue the sin in the human heart, all these limitations are not simply borrowed from secular liberalism. They represent rather the consequence of the ease with which sectarian Christianity was able to put religious passion behind the social goals of secular liberalism and actually gain a victory over the enemy. It deluded itself into believing that its victory was final and that it was living in a Christian world. It had made the world Christian. Thus the sect lost its tension with the world and became at home in the world. And all this happened (tragedy of tragedies!) over the precise period when the world of Jeffersonian liberalism and agrarian democracy was being gradually transmuted into the sorry realities of industrial capitalism.

Two Alternatives

Facing the cruelties of this world in its period of expansion and the even greater cruelties of its period of contraction, liberalized sectarian Christianity could adopt only one of two alternatives. It could either preserve its faith, sometimes naively and sometimes frantically, that the sins of the world could be overcome by preaching the ideal of love (the old social gospel) or it could become politically realistic and seek for a political program which would implement its ideals of justice. Both of these things have been done. Stanley Jones's "The Christian Alternative to Communism" is a belated example of the first method. Most of the younger social gospel preachers have become politically more realistic. They know that justice in society can be established only by implementing religious moral ideals with political techniques. In either case the approach represents a secularization of Christianity. Social techniques are used without religious reservations, that is, without recognition of the fact that political techniques of conflict and coercion are necessary but also dangerous, and that they stand under the judgment of the absolute command of love. In the case of Stanley Jones the old evangelical piety is vital enough to prevent secularization, and in that he is typical of many others in the sectarian tradition. But while this type preserves religious vitality and avoids secularization, it does not avoid sentimentality.

The historical basis of the whole of Protestant liberalism in America is really this deflated sect. In genuine Christianity the law of love is always an impossible possibility. The world must be challenged by it and also changed by it, that is, through its approximations. But the world, particularly every political and economic order, must also be judged by it, judged and found wanting. In thousands of Christian pulpits the richness and breadth of the Christian gospel is lost in a moralistic radical social preaching which belabors middle class people for not acting politically like proletarians. If the preaching is liberal moralism, rather than radical, it may be even worse, inasmuch as it gives middle class comfortable people the illusion that they are living by the law of Christ because they have never participated in violence.

Disintegration of Sectarianism

The disintegration of sectarian Christianity leaves our American Christianity in a sad state. It is theologically in confusion because in its vital period it lived by spontaneous religious emotion and held theology in

contempt. But theology is a necessary means of preserving religious conviction. It is difficult to perpetuate undefined religious beliefs. Because of its lack of a theological tradition sectarian Christianity was split into two camps, those who fell into a dry orthodoxy and those who leaned on secular liberalism and redefined Christianity in terms which usually add only pious phrases to the concepts of secular liberalism. This division is most obvious in the Baptist and Disciples denominations. In both cases there is practically nothing in common between the two wings. They can exist together at all only because they do not live intimately with one another. Their congregational polity makes it impossible for one group to bring the other under its discipline.

The Methodist church has been able to escape the rigors of this theological controversy because it has continued to remain essentially untheological. The Methodist church does not, however, escape the general processes of disintegration. When the old evangelical piety is dissipated and there are not powerful theological and liturgical forces to preserve the Christian faith and feeling the tendency is to sink into vulgarity or into a pure moralism. In all sectarian churches there are today types of vulgarized Christianity in which both sermon and service seek to intrigue the interest of the religiously indifferent masses by vaudeville appeals of various sorts. This represents the worst form of disintegration. The best form is to be found in the championship of various moral and social causes.

Vulgarization of Christianity

The prohibition movement may be regarded as a rather pathetic effort of sectarian Christianity to preserve its tension with the world. The degree to which this became a pure political movement is the measure of the secularization of the church. Some of the finer spirits among the secularized prophets in sectarianism today now place all their efforts into the cause of world peace and social justice. Their courage is admirable and their striving not without significance or success. But what they say upon these issues is the same gospel preached in every woman's club and every open forum. Little is to be discovered in this preaching of the fact that historic Christianity measures the dimensions of life in much more ultimate terms than secularism and that it distinguishes itself from modern interpretations of life by a much profounder pessimism and more ultimate optimism.

The vulgarization of sectarian Christianity is partly due to its difficulty in finding proper forms for the social expression of its faith. In the period of its vitality the sect may hold the church in contempt for its formal and stereotyped prayers and liturgy. Spontaneous prayer is more vital than stylized prayer. But prayer which has ceased to be spontaneous and simulates the appearance of spontaneity, that is, the pastoral prayer of the sectarian church, with its formlessness and lack of beauty, the monotony of its reiterations, destroys the religious ethos in the congregation. Formal liturgy does not necessarily preserve vital religion. But it is like well cultivated garden beds into which seeds may be dropped and spring to life. The individual worshiper may find in it the occasion for, and prompting to, religious aspiration which may be all the more effective because the form of the liturgy is beautiful enough to carry religious emotion and not sufficiently specific to interfere with the particular moods and needs of the worshipers.

This criticism of the sect in America is not meant to imply that the churches in America are making a greater contribution than they to our religious and moral life. Churches which have become sects have just as difficult problems of adjustment as sects which have become churches. But the problems of the sects are more important because they represent the dominant force in American Protestantism. Perhaps they are also intrinsically more important. The church lives in conscious compromise with the world. The vitiated sect lives in unconscious compromise with the world. The first attitude may lead to premature defeatism. The second leads to sentimentality and self-deception. In our present state of spiritual life the second peril is greater than the first.

VERSE

Spring Comes Slowly

LET it not be said,
Spring comes swiftly;
For, the heart, half dead,
Can only sense its coming
And the mind
Being heavily lined
With winter's resistance
Sees it only suddenly.

The green bough is there
And the warm sun beaming
Through silver air
Like rivers of water streaming.

When morning's slow shadows come,
When stars quarrel with day,
The hours are long
But a red bird sings
Bursting the night and day with thunder—
A bird song spilling down the way
With magic and with wonder.

Let it not be said
That spring comes swiftly—
When the ages come to birth
Slowly, slowly
Out of the dead.

RAYMOND KRESENSKY.

Meditation

THE dust of all sound filters past
When words have all their courses run,
Then silence lifts her ageless face,
Illumined as the morning sun.

MARGARET HARRIMAN.

JULY SURVEY OF BOOKS

This 'Bourgeois' New Deal

THE ECONOMIC CONSEQUENCES OF THE NEW DEAL. *By Benjamin Stolberg and Warren Jay Vinton. Harcourt, Brace & Company, $1.00.*

THE LEFT-WING attack which these authors launch against the new deal is as effective as it is brief. In seven short chapters, totaling about eighty pages, Mr. Stolberg and Mr. Vinton lay bare the economic paradoxes and the social sins of our competitive profit-seeking economy in such fashion as to put to shame many a heavy, academic tome of ten times the size.

The flaws of the new deal are here revealed as the flaws of a senile, broken-down capitalism; and the criticism of the new dealers is a criticism of the liberal, middle-class bourgeois mind which is neither hot nor cold and which, in the historic process, will eventually be spewed out. Definite issues are at stake, and "the thing that outrages our social economy is the irresponsible power of great wealth. . . . The interests of Big Ownership and the interests of the American people are today completely opposed. They can be neither theoretically reconciled nor realistically compromised." It is thus that the new deal could not rehabilitate the American farmer without drastically reducing the tariff. It could not set up effective social insurance against unemployment, old age and sickness without making Big Ownership pay part of the cost through income and inheritance taxation. The new deal could not reconcile the property interests which batten on restricted production with the public interests which need productive abundance. But, and this constitutes the central theme of this book, the new deal has tried to perform precisely this impossible feat. Experimenting with hopeless contradictions it has simply strengthened the forces of the status quo. And whereas the authors claim half-facetiously and half-seriously that "there is nothing the new deal has so far done that could not have been done better by an earthquake," they frankly admit at least one exception, for they look with hope on the TVA experiment. "There is no doubt," say they, "that the TVA means well. . . . If the new deal steels itself to press for 'national planning' in the Tennessee Valley, instead of being content to use the TVA merely as a 'yardstick' . . . then it can boast that it has offered some challenge to Big Ownership. . . . One thing is certain. The very existence of the TVA is an invaluable lesson to the American people in the possibilities of social control."

The criticism of the new deal, as it is here stated, is also a criticism of the American middle-class mind. Radicalism in America is due for hard sledding largely because the middle-class mind is imbued with the philosophy of capitalism. The middle-class is "a bastard class for it partakes of both capital and labor and yet is neither; and it is a mongrel class because four different and often hostile strains (farmers, small business men, small administrators and professionals) make up its heterogeneous bulk." And whereas one-fourth of their income comes from investments and three-fourths from labor they suffer from the common delusion that their interests are identical with those of property. Such also is the delusion of the laboring class.

The analysis of the new deal then, as an expression of petty bourgeois philosophy which has not the slightest intention of tampering with the capitalistic structure, is for the most part unanswerable. But the authors betray a confusion in their own analysis when they say that the President had a clear mandate to lead the American people out of the morass in which they had found themselves. They state their case in this way: ". . . no American president had ever received a clearer mandate to lead than did Mr. Roosevelt. He was elected to curb the irresponsible power of Big Ownership, to redress the unbalance between capital and labor, to lift the curse of unemployment, to fight for a more just distribution of the national income. And he so understood his mandate, for these were his promises. The New Deal could do no less and be a New Deal."

Quite so, but neither could the new deal be all this without being anti-capitalistic, and Mr. Roosevelt's bourgeois electorate did not give him a mandate to turn the democratic party into a socialist party. If that is what the American people wanted why did they not elect Norman Thomas? The befuddlement of the new dealers is therefore simply an expression of the befuddlement of the American electorate, expecting as it does socialistic benefits from a capitalistic administration. This, it would seem, is the conclusion which Mr. Stolberg and Mr. Vinton should have drawn from their otherwise excellent analysis.

EDWIN T. BUEHRER.

Disillusioned But Determined

THE YOUNGER CHURCHMEN LOOK AT THE CHURCH. *Edited by Ralph Read. The Macmillan Company, $2.50.*

SOME TIME ago a young minister read me a letter from his sweetheart—not all of it, of course; he skipped some passages—in which a brilliant and charming girl was trying to pull him out of the pulpit, on the ground that the pull has gone out of the pulpit today and that he might be better occupied in doing something more worth while. The younger generation, she said, needs two things, spiritual affirmation and critical intelligence, but, alas, they have only criticism of the church—intelligent or otherwise—and are trying to fly with only one wing.

In this symposium we have the two joined, and a group of gallant young churchmen look at the church, not as sideline critics making snippy remarks, but from the inside, where the real issues are realized; and the result is a most heartening and significant survey of the task and challenge of the church in a changing world. Here eighteen younger men, varying between thirty-two and forty-eight years of age and all active in the service of the church, take stock of religion in our time. If the first impression is that it is the business of churchmen to keep religion going, none the less the fact remains that it is the business of religion to keep them going. Our chief need, as all agree, is for a new creative manifestation of the religious spirit, if we are not to suffer a ghastly slip backward.

At any rate, our younger churchmen have no illusions about the situation in which they are working or the forces with which they have to do. Ralph Read writes of "the tragedy" of the church; Bedros Apelian calls for "new churches for old"; others offer drastic testimony of the failure of the churches to achieve unity, to end social injustice, to save the individual, to win youth to their service, and to establish peace. "What is the matter with our preaching?" asks Herman Reissig; and Morgan Noyes wants to know if the world still needs the preacher. Nothing is left out, except—oddly enough—the strange moral confusion in which we are groping for new standards, or a new basis for old standards, as regards the meaning and manner of life, which is so acute an issue in the mind of today. It is an amazing oversight in an otherwise alert, open-eyed survey of a situation which asks for all that the church has of faith, fortitude and daring.

But if these young churchmen have no illusions, they know nothing of despair, least of all faintheartedness, in face of the slow glacier-like movement of a scientific secularism, leveling down the mountains of God—from Sinai to Olivet—and threatening to erase the last trace of the spiritual life in a "brave," brittle, blind new world; blind with a strange God-blindness which blurs all vision of the meaning and mystery of these mortal days and years. One is all the more grateful for the emphasis on the preaching office in its prophetic aspect, and for the "call to worship" asking for a little hush in the rush of life in order that the soul of man may seek that serenity and vision without which life becomes a dim battle in a doubtful land.

Few recent books have moved me more deeply, alike by its calm good sense and its intrepid faith in the gospel of Christ to give light and guidance and power in the whirling confusion of our angry, agitated world, as of old it grasped the crumbling classic world, saved its precious treasure and reshaped it. Such a robust realistic faith, set forth with so much courage and candor, and with the divine audacity of youth which specializes in the impossible, abundantly justifies the statement of Kirby Page in his introduction, that "a revolution in thought is sweeping through the ranks of clergymen in this nation." May the vision grow and abide, and abide because it grows in clarity and compassion, until the church is once more potent, giving a discordant world "one music as before, but vaster," a symphony of the love of God in the life of man.

JOSEPH FORT NEWTON.

One Fold and One Shepherd

MIXED PASTURES. *By Evelyn Underhill. Longmans Green & Company, $2.00.*

IN HIS recent autobiography, Sherwood Eddy, the globe-trotter and gadfly for a new Christian social order, acknowledges the influence of the writer of this volume upon his interpretation of life. This should indicate her influence in relating the life of contemplation with the world which is the world of all of us. Both "hurried transcendentalists" and those with a life made up of shreds and patches are compelled, after reading these pages, to modify their concepts about mysticism.

The twelve essays and addresses, delivered over a period of the same number of years, surmount all the distinctions of conventional Christianity. Here Roman and Anglo-catholic meet together with Protestant mystics, and cease to hate each other for the-love-of-God sake. Here the distinctions of sex are transcended so that fellow Christians exchange eyes as persons rather than as men and women. Here the rugged individualists are made, not to lie down, but to keep step with and to modify the pace of overhasty millenarians. Actually the way of Martha and the way of Mary are made complementary and not contradictory.

Whatever fears might have possessed John Ruskin when he refused to extend woman's influence into the realm of theology, they would have been dissolved if he could have evaluated such a presentation as this. A Mrs. Eddy, a Mrs. Besant and a Mrs. Aimee McPherson may give credence to the Englishman's credulity, but what of St. Catherine, St. Theresa, Juliana of Norwich and this distinguished authoress whose pen has been so potent in stirring us to the "Sense of the Yonder"? However, Miss Underhill is too absorbed with the renewing of interest in male mystics like St. Francis and Baron Von Hügel, and with rescuing from comparative oblivion men like Richard the Hermit and Walter Hilton, to devote more than one chapter to "The Ideals of the Ministry of Women."

When the day of the five-sensed humans has ceased to be, when the fascination of the terrestrial world-to-come has abated, and when we see, with Bergson, that "the analytical faculties can give us no realities," there will doubtless come a recurrent return to universals, a transcendence of the world of succession, and a new realization of the church's work of symbolizing absolutes. Then will the name of Evelyn Underhill be included in the list of those whose insights were prophetic, and whose contributions to the examined life were noteworthy. We commend this book to all who, harassed by the "pitter-patter of temporal existence," desire to possess two worlds at a time.

W. P. LEMON.

For Questioning Youth

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE. *By Sidney A. Weston and S. Ralph Harlow. Abingdon Press, $1.75.*

HERE may be found suggestive material for discussion of such questions as these: "How May I Know what is Right and Wrong?" "A Single or a Double Standard?" "War or Brotherhood?" "What Do We Mean by Religion?" "Evil and Suffering," "The Bible in Modern Life," "Why Pray?" The material is developed largely in the form of case studies. It will stimulate thought and prove most suggestive for those who are working with young people on life problems. While this is hardly a book to put into the hands of inexperienced group discussion leaders on the assumption that it will insure a successful and vital discussion on any one of the topics, it will be splendid in furnishing resource materials for skilled leaders who can develop their own procedure from the various possibilities that are offered.

The first half of the book is concerned with ethical and social problems, while the other half is devoted to "religious" questions, which are in fact intellectual problems arising in the effort to work out one's faith. Evidently, however, it is assumed that religion is involved very vitally in the practical issues of living, as is evident from the material concerning these questions. It seems unfortunate, therefore, that these implications concerning religion—that it, is the very process of valuing life and building goals—were not made explicit. That would involve more than a mere rephrasing of the title of the book and of the general divisions within it.

This is only a minor criticism, however, and there is enormous value in such a book, which has grown out of the rich experience of the authors in conducting discussions. They have made available materials which ought to carry discussions beyond any superficial consideration of questions which young people are raising.

WILLIAM H. MORGAN.

The Garment of God

THE GARMENT OF THE LIVING GOD: STUDIES IN THE RELATIONS OF SCIENCE AND RELIGION. *By James Y. Simpson. Charles Scribner's Sons, $2.75.*

THIS is the last intellectual testament of the Edinburgh professor who died shortly after these lectures had been delivered at Richmond theological seminary. In it the author confirms points of view which he had been developing in his earlier works on "natural theology."

While he holds that theology can no longer remain unaffected by philosophy and science, he feels that religion has laid hold on certain truths about the world which science is destined to verify. To be sure, scientists have fought and are now fighting against theology, but the newer scientific developments are making them more modest in the face of religious assertions. So argues Dr. Simpson on the strength of the indeterminacy

of electronic behavior, the increasing reference of physical matter to earlier mathematical structure of reality, the use of the concept of purpose in biological studies, and the weakening of the old psychological mechanism.

The picture presented of nature thus comes to be an evolutionary picture which calls for theology at both ends as well as in the present ethical scene; the origins of life and mind require a primordial Living Mind as the only adequate explanation, especially since the studies of Sherrington and modern psychiatry seem to indicate that mind is independent of matter; and the destiny of the human species, the fairest flower of evolution, is pointed toward a richer spiritual life unhampered by matter. For Christianity this is adumbrated in the perfect achievement of the spiritual life in Jesus Christ, who is more than a product of evolutionary forces, for he is the highest embodiment of the divine spirit at a point far before the end of the series.

The book indicates the limited scope of scientific knowledge, and then pushes off from one hiatus after another into theological speculations. The reader, of course, wonders how one can push off from a hiatus—and so does the reviewer. Suggestive hints are thus found in scientific theories for a theology which is enriched but not generated by scientific thought. In this sense the title of the book well represents the nature of the argument.

An interesting biographical sketch precedes the subject-matter of the lectures.

EDWIN EWART AUBREY.

Children and the Movies

THE CONTENT OF MOTION PICTURES. CHILDREN'S ATTENDANCE AT MOTION PICTURES. *By Edgar Dale. The Macmillan Company, $2.50.*

THE two studies combined in this one volume, the last of the series produced under the Payne fund, constitute the most thoroughgoing analysis ever made of the content of motion pictures and of children's attendance upon them. Dr. Dale's purpose was first to devise a method for analyzing the content of motion pictures, and second, to use this method in analyzing (a) 1,500 pictures—the entire feature output for 1920, 1925 and 1930; (b) more intensively 115 of these pictures; and (c) even more intensively 40 of the 115. He presents his findings through tables, charts, maps and graphs, covering such subjects as themes, locales, settings, leading characters, love-making, sex, marriage, crime, liquor, vulgarity and the content of the newsreels. The mood of the entire study is strictly scientific. The author had no ax to grind either for or against the movies. The report is as dispassionate as a botanist's analysis of plants, yet intensely interesting because his material is the movie diet of the twenty-eight million young people under twenty-one years of age who are in the motion picture theaters every week.

At the end of the first study Dr. Dale gives an interpretation of the data. He says that "in large measure the characters, the problems and the settings (of motion pictures) are remote from the lives of the persons who view them." They provide means of escape from life rather than an interpretation of it. They deal too plentifully with crime and sex and romantic love, and some of the types of crime presented are especially harmful to children and youth. On the other hand, he finds the movies deal scantily in stories about the everyday life of people of the middle and lower economic strata, the problems of married, middle-aged and old people, the struggles going on in the industrial and agricultural world, the results of scientific researches, pictures of real conditions in different parts of the world, the workings of government and social agencies, and the efforts toward education and social enlightenment. "Our major present need," he says, "is not for escape literature or drama. Instead, we need in the arts a vigorous handling of social realities. We need sensitive poets, dramatists, scenarists, men with artistic integrity, who can view the current scene with clarity and insight and present us the findings in gripping dramatic form."

Producers will hardly relish his looking forward to the time when the motion picture "is not under the domination of commercial interests. The dramatist's power to influence men's minds, inherent in the motion picture, must not rest in the hands of any single group of persons, no matter how high-minded or unselfish they may be." He holds that the final criterion for motion picture content ought not to be "Can we make money from it?" but "Does it make life richer, more meaningful, more enjoyable?" He sees the motion picture screen at present a parade of life and manners, and thinks that it "should be a study of conduct, honestly, dramatically and entertainingly presented."

The section devoted to the content of newsreels presents the first authoritative analysis we have had of this question, and indicates clearly how the newsreels have been overweighted with sports and war-army-navy doings, and altogether underweighted on the side of scenic splendors, exploration, adventure and world peace. The ratio of total peace items to war items is approximately one to twelve. On the prohibition question the ratio of "dry" items to "wet" in the newsreels is one to four.

The objection will doubtless be raised that this study is now ancient history since the product analyzed is that for the years 1920, 1925 and 1930. The answer is that we are still living with the children conditioned in part by the motion pictures of those years. If we want to avoid having the next generation conditioned in the same way, we must see that they have a different motion picture diet. Moreover, while there has been a decided improvement in the quality of pictures during the past year under the pressure of the Legion of Decency, there is as yet no new setup in the industry that will guarantee us against a return to the sins of the past in motion picture production as soon as that pressure is released.

Finally, we have in this volume a careful five-year scientific analysis which will undoubtedly be the basis of comparison for similar studies in the future.

FRED EASTMAN.

Feuds and Loves of Yesterday

THE GENTLEMAN FROM NEW YORK, A LIFE OF ROSCOE CONKLING. *By Donald Barr Chidsey. Yale University Press, $3.75.*

KATE CHASE, DOMINANT DAUGHTER, *the Life Story of a Brilliant Woman and Her Famous Father. By Mary Merwin Phelps. Thomas Y. Crowell Company, $3.00.*

IT IS probably only coincidence, not collusion, that brings the biographies of these two to public attention almost simultaneously. Their friendship, if that is all it was, furnished Washington one of its most cherished scandals sixty years ago, when Conkling was one of the most conspicuous members of the senate and Kate was the daughter of the chief justice of the supreme court and the most brilliant figure in Washington society.

Conkling's life, except for this romantic interlude, belongs strictly to the history of politics. He was a politician of an extraordinary type, with none of the ingratiating arts of the demagogue. He rated one hundred per cent in dignity and zero in geniality. Constituents who came seeking favors were bluntly told that he had no time to bother with them. He was a towering figure—exquisite, ruthless, humorless. The phrase,

"a pavonine giant," describes him well enough, if one can guess that pavonine means peacock-like. He did undoubtedly strut; but he had everything to strut with; he strutted well. "He didn't swagger—that would have been beneath his dignity. He was pompous, dangerous and indescribably eloquent." Such a man had all the equipment needed to make him a great figure in the turbulent period following the civil war.

As a member of the house of representatives, he was on the committee of fifteen which virtually took the administration out of President Johnson's hands. He cooperated with Thad Stevens, but was not his yes-man. It would have been beneath his dignity to be anybody's yes-man. He participated in the radical program of reconstruction, but with some limitations. His epic feud with Blaine had its origin while Conkling was still in the house—he entered the senate in 1867—and it continued with a passionate intensity which could have been no greater, and would probably have been less, if they had plighted their troth to hate and fight each other "as long as you both shall live." Conkling became the great American quarreler. It is a little hard now to read meaning into all his quarrels, for yesterday's political animosities always dwindle in perspective. But he quarreled magnificently and in the grand manner, with all the embellishments of oratory and gestures. He quarreled with Greeley and Fenton; he quarreled with Robertson; and last and most tragically he quarrel with Garfield over the confirmation of Robertson as collector of the port of New York. He had given reluctant support to Garfield's candidacy—on what explicit or implied promises, nobody knows. The appointment of Robertson was the signal for a fight to the finish. Robertson was confirmed. Conkling and Platt resigned their seats in the senate and went back to the New York legislature, which they thought they owned, for reelection and vindication. While that fight was raging with unprecedented bitterness, Garfield was shot by a man who declared that the President's death was a necessity to "unite the republican party and save the republic."

That ended Conkling's political career. After that he practiced law and made money. To his credit it should be said that he had made none while he was in politics. He became one of the first legal champions of the "trusts." He was particularly fitted for this role, for the defense of the great corporations rested, and still rests, largely upon the conception of corporations as "persons" within the meaning of the "due process" clause of the fourteenth amendment, which Conkling helped to frame as a member of the committee of fifteen. It is scarcely an exaggeration to say that the ghost of Conkling stood behind the bench when the supreme court, only the other day, declared the railway pension act unconstitutional because it deprived a person (i.e., railway companies) of property without due process of law.

Kate Chase scarcely rates a biography by herself, but in connection with her father, who was in succession a senator, governor of Ohio, Lincoln's secretary of the treasury and chief justice of the supreme court, she furnishes abundant material, even without the slender but vivid thread of her romance with Conkling. She was a precocious child—though one may doubt the "erotic impulses" that are attributed to her at the age of three and a half. At five she was the sole survivor of her father's four children and two wives. "Finished" in a fashionable school in New York, she first became a member of society at sixteen when Salmon P. Chase became governor of Ohio. Thereafter she was the feminine head of his household. She became the social leader of Washington, shouldering Mrs. Lincoln out of the limelight. Perhaps it was her ambition that prodded her father into the constant thought of what he would do "if I were President." At any rate, history has put blame upon her for the Pomeroy letter which ruined any chance that Chase had for the presidency and led to his resignation from the cabinet. She was unhappily married to Senator (formerly Governor) Sprague of Connecticut. At that door the scandal entered.

Kate Chase was a brilliant and ambitious woman who occupied an extraordinary point of vantage for the use of her social talents. Unfortunately for her, her political acumen was not commensurate with her ambition. She had beauty, energy and money, but it does not appear from the record as here presented that she had any very exceptional equipment of brains. Her education was superficial, and her activities were confined to getting on in the world. She was the glittering mistress of what looked like a salon, but she did not have the breadth of culture or the mature intelligence to make a real salon. As the daughter of one senator, the wife of another and the friend (or mistress) of a third, she was a disturbing rather than a constructive figure in politics, and her career illustrates very well some of the ways in which lovely woman may not be most useful in public life.

W. E. GARRISON.

Betwixt Dark and Daylight

THE BOOK OF DAY, A STUDY IN THE REVELATION OF ST. JOHN. *By Charles Frederick Wishart. Oxford University Press, $1.00.*

ADAM Clarke's famous observation about the book of Revelation—"The more it was studied, the less was it understood, as generally either finding a man cracked or leaving him so"—does not apply to these three lectures. Sanity and common sense are their chief characteristics. Early in the first lecture the author remarks: "The very first lesson of the interpreter is one of caution." This lesson he learned himself. In the course of the sixty-odd pages a good many balloons are burst. The lunatic fringe of theology which revels in the strange imagery, which finds in it material for arguing pre- or post-millennialism, the length of the creative days or mystic years, and which sees in the second beast the Pope or Stalin or Hitler, is spanked with firmness but good humor.

The author—who he is President Wishart is not quite sure—was concerned primarily with those of his own day. To them through these ancient symbols he sought to hold out hope. "Relief is on the way; look forward to the dawn." Even if we doubt that the author was as concerned with the fine points of sacred arithmetic—the significance of the "3½," the "6," or the "7"—as Dr. Wishart imagines, we take no offense. He has already goodnaturedly anticipated the objection, "Let him who is without his favorite speculation in the field of Revelation cast the first stone!" Thus the 666 is not a riddle indicating a Latin name in Hebrew letters, but simply spells failure, the terrible widening spiral of vice: "Six upon six upon six; the very sound of it, in the English, carries the hiss of the serpent." Again, the puzzling rider on the white horse—the first of the four horsemen—is not one of the evil crew, but the Son of God riding forth to defeat them.

But these occasional and dubious flights of fancy are but incidental. The book, our author is convinced, while intended for men of the first centuries, still speaks to us. It is a pity it has been left solely to fanatics or to technical historians. Behind its imagery lie timeless teachings. In the letters to the seven churches we hear ourselves rebuked for our false and erroneous beliefs, for our lukewarm neutrality and indifference, for our hard orthodoxy which numbs our love and zest for life. The horsemen too are still with us: War, ever fighting its losing battle with the Lord of Lords; Famine, stalking in our midst while we plow our crops under and kill our little pigs because they are too many; Death, against whose terrors we must still continue to fight. In neither the ancient seer nor his modern champion is the note pessimistic. Over against the

sorry picture of the modern metropolis, the city of dreadful night, stands eternally the beautiful vision of the City of God. Thus the ancient word with which our Bibles start, "And the evening and the morning were the first day," finds its fulfilment. From the black darkness we come into the dawn. This is good preaching. We need more of it.

MORTON S. ENSLIN.

More Than a Song Writer

SPANGLED BANNER: THE STORY OF FRANCIS SCOTT KEY. *By Victor Weybright. Farrar & Rinehart, $2.50.*

THERE may have been greater men in his day than Francis Scott Key. On the other hand, intimate acquaintance with him as he really was may reveal that he deserves a higher place in the memories and hearts of men than has been accorded him. Such is the conviction of Victor Weybright, and he makes out a good case for his hero in this biography based upon careful investigation of all available data with a view to finding the truth, the whole truth, and nothing but the truth.

The author is well qualified for his task, having grown up amid the environs of the Key household, spending many years in sympathetic search for material among those who had first-hand information, and supplementing these intimate facts from all sorts of archives, public and private.

The song, "The Star-Spangled Banner," has been designated by enactment of the congress of the United States as the national anthem of our country. Such official action was not necessary in order to make world-famous the name of its author, Francis Scott Key. The perusal of Victor Weybright's book makes it evident that our nation is indebted to Key far more for other contributions which he made to its development along various lines.

His personal and domestic life was far above the general standard of his day. He was genuinely and ardently religious, even having strong inclinations toward being a minister. As a lawyer, he had a place in the van of his contemporaries among whom were many notables. He could easily have attained high distinction in governmental service had be been willing to go that way.

In an attractive and convincing literary style, Mr. Weybright sets forth these and other reasons why Francis Scott Key should be known to the citizens of the nation as one who, in a critical period of our history, did more to steer its course along a higher plane of idealism than he did by writing one of the most famous songs of his day.

CHARLES M. FILLMORE.

A Parent's Duty and Privilege

WHAT YOU OWE YOUR CHILD. *By Willard L. Sperry. Harper & Brothers, $1.50.*

THIS little book by the dean of the theological school of Harvard university is a series of talks to parents on those intangible matters of importance in the relationships between parents and children. Dr. Sperry writes lucidly from a rich cultural background and with keen understanding of spiritual and human values. The book should prove interesting to any adult reader, and richly stimulating to those who will ponder over the deeper implications of the point of view presented.

Dr. Sperry says much that is pertinent "On Being Trustworthy" and "Our Unconscious Influence," and on the way of achieving "a first-hand religion." He believes that the "way we believe, the method of our faith, is just as important as the substance of it." It is thrilling to read a writer who digs deeply into the heart of the process.

Dr. Sperry justly criticizes the Sunday school for the matter-of-fact way in which matters of faith are dealt with "as if every one agreed as a matter of course." "When you discuss religion with your child you are trying not so much to outfit him in advance with answers to all his questions, but rather to lay a foundation of relationships with him which is in itself an intimation of religion."

It is not surprising that when Dr. Sperry takes up the more technical problems of the use of the Bible by children, the memorization of the classics, "the project method," and services of worship for children, he shows an unawareness of certain issues of which he would become conscious were he more experienced with children, and had he specialized in the area of their religious education. His suggestions regarding ways and means seem colored by his own personal fortunate experiences with some of the traditional procedures of the church rather than by a studied understanding of children of the present generation and of their needs. He is justly repelled by the ugly "cubicles" of classrooms which the up-to-date church plants have bequeathed to Sunday schools; but surely the way to better things is not in the giving up of "instruction" in the best sense of the word, or to go back to the Puritan way of taking children to the adult services of worship. When there is not some degree of understanding—even though there may be beauty and quietness and awesome dignity—the sense of mystery is likely to be misdirected. At the best such a procedure is blind and can scarcely purposefully be advocated by religious educators.

If then readers will examine their procedures in the light of the fundamental insights which Dean Sperry so strikingly reveals, rather than in the light of the techniques which he proposes for the church, the book should do a significant service. Behind the pages one feels the presence of a personality with a convincing modesty and rich in spiritual living.

SOPHIA LYON FAHS.

Why Missions?

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS. *By Cleland B. McAfee. Fleming H. Revell Company, $1.50.*

THIS VOLUME is a sequel to the old, old story of the bully and his long-suffering, peace-loving victim. According to all the varied versions of that story, the victim for a long time goes on his way while the bully flecks pebbles in his inkwell, throws mud on his white flannels, and tosses his hat into the creek. But at last the day of judgment comes. The last scene always is that of the victim sitting astride the bully, rubbing the bully's nose in the dirt.

With reference to Dr. McAfee the simile breaks down, of course, with the nose-rubbing episode. Those who know him know he is too much a gentleman to rub in anything simply because he happens to be on top. Nor does the tone of his present volume suggest that all critics of the foreign missionary enterprise are bullies. The spirit of the book is found in the word "sincere" in its title. Dr. McAfee respects his critics and invites them to sit with him at a friendly round-table to talk over the entire enterprise.

But aside from these exceptions, the figure of the bully and victim holds good. Everyone knows that Dr. McAfee, representing the Presbyterian board of foreign missions, has for several years been on the receiving end of well aimed pebbles, mud, and endlessly annoying remarks about missions in general and his board in particular. The book gives one the impression that he has bided his time with both ears open and a mind busy making mental notes of everything said. At last, after coming to the conclusion that the critics of his enterprise have said all there is to say from their viewpoint, he speaks. And to back

up what he has to say he ushers in his always brilliant logic, prolific source material, and reflections from forty years of association with the missionary enterprise. The result is that, for the time at least, he gives his reader the impression of being rather firmly seated on top of his critics.

The book is recommended best by a description of its form. Without tiresome introduction, Dr. McAfee launches into his work. He lists the familiar objections to missions one by one. Of course the old skeptical wheeze about "there is good in all religions, so why take them into Christianity?" is honored with a place well at the head of the list. Arguments good and bad, earnest and cheap, sound and silly, are given their hearing as indiscriminately as God sends his rain on the just and unjust. The entire list includes forty-seven contemporary arguments against foreign missions. So thoroughly do these forty-seven objections cover everything that has been said against missions that one wonders as he reads how Dr. McAfee avoided converting himself to skepticism through sheer weight of evidence.

The answers to the objections are profound, pithy, epigrammatic, sometimes humorous, always logical. If one grants Dr. McAfee's premises, it is a foregone conclusion that one will grant his conclusions. If one disagrees with the premises, it still is a fifty-fifty chance that one will be converted in time to agree with the conclusions. If one disagrees with premises and conclusions, one will like what is said because it has been well said.

There is no use reviewing individual objections or answers. Summed up, Dr. McAfee's thesis is that if one begins with a Christian outlook—which he defines by calling for affirmative answers to five questions, two of which are typical, "Do men everywhere need what Christ and Christ alone can give?" and "Does Christian love for God carry with it such love for men that a Christian needs must share his best with all men whom he can reach?"—then there is no finally valid argument against Christian missions. "An answer of 'yes' to these questions," he says, "reduces all objections to mere details of procedure. The missionary enterprise is forever valid."

Part of the strength of the book is its candor. Many of Dr. McAfee's answers are rather discussions. Frequently, especially in dealing with criticisms of methods and personnel, the author admits the validity of the objection and joins with the critics in looking toward a day when the particular fault will be eradicated.

Strictly speaking, Dr. McAfee has given us more than another book on missions. He has given us an encyclopedia. But it is even more than that, for it has all the warmth of personal discussion. It is a student's seminar done in printer's ink. It is a book that should be in every minister's study.

ALEXANDER E. SHARP.

Sociology and Common Sense

GENERAL SOCIOLOGY. *By Henry Pratt Fairchild. John Wiley & Sons.*

THIS is by no means the first book on the general subject of sociology that has come from the pen of Dr. Fairchild, but it is the most comprehensive and satisfactory. One is impressed by the magnitude of the work, 634 large pages, covering every possible phase of the subject and well named *general* sociology. Yet in spite of this comprehensive treatment the author modestly disclaims any pontifical superiority for the opinions that he holds.

Beginning with the significance and diversity of group relationships the author passes to the consideration of society and its various stages of development. This leads to a study of sociology as a science in comparison with the older and so-called "exact" sciences. At this point he declares it to be unfortunate that sociology should have been so often contrasted with physics rather than chemistry, although neither presents a true analogy. His conclusion is that sociology can be a science, although it must be a common-sense science, not to be hampered by the regulations, standards, and techniques of the physical sciences, but developing its own safeguards, "empirical in the highest sense of the word."

The book covers very fully various social institutions and interests as it does also the various means of social control. There is a fine chapter on what the author calls applied larithmics, the scientific study of the quantitative aspects of population in contrast with the more familiar eugenics or the qualitative aspects of human kind. The four factors which he discusses in their various relations to this subject are: population, standard of living, land and economic culture. Later he takes up the related subjects of control of population and control of production. It is rather striking that the name of Karl Marx does not appear until page 376, while his contribution toward the solution of economic problems is not discussed until 200 pages later.

The book is a most readable one. Clever turns of expression abound; humorous poetry is not disdained; keen thrusts at living politicians, sometimes unnamed but always recognizable, are to be found. The NRA and all its works are referred to. Unconventional forms of expression often drive home a point where strictly academic terminology might obscure it. Yet all the while the reader is conscious that the author could be formal if he so desired.

The writer's attitude toward religion will disappoint some. While he is entirely reverent and evidently perfectly familiar with religious things he makes but little reference to the subject. He evidently adopts Spencer's theory of the origin of religion in the dream. Here and elsewhere he leans heavily upon Frazer's "Golden Bough."

The book ends with a discussion of social engineering, which should help to solve the difficulties laid on our modern society through following a producer's philosophy instead of a consumers' philosophy, which solution "we can only hope . . . will come before civilization has gone down into complete disruption." After this warning he discusses communalized business, compares socialism with individualism and so brings his long task to a close. A big task it is and well done.

WILLIAM FUTHEY GIBBONS.

A Discontented Pessimist

EUROPEAN JOURNEY. *By Philip Gibbs. Doubleday Doran & Company, Inc.*

ON THE TITLE page this book is described as "the narrative of a journey in France, Switzerland, Italy, Austria, Hungary and the Saar, in the spring and summer of 1934. With an authentic record of the ideas, hopes and fears moving in the minds of the common folk and expressed in wayside conversations."

Traveling by motor, Mr. Gibbs and two friends visited in leisurely fashion the countries named above. There is time along the way for the appreciation of beauty, reminiscences of the war, and the contemplation of history. There is an attempt to bring to the reader something of the distinctive flavor of life in each of the countries visited. The book is written in a smooth narrative style, which makes easy the frequent transition from one race and culture to another.

The travelers sought contact with all sorts and conditions of people, whose conversation Mr. Gibbs has reported with painstaking care. The conversations range from an interview with an Italian cardinal to informal speech with laborers and cafe waiters. The reader is impressed, as was the author, with the solid realistic intelligence of the common folk.

XUM

The time for the journey seems to have been aptly chosen, with reference to significant happenings. The travelers arrived in Paris shortly after the tragic disturbance in the Place de la Concorde, aroused by the Stavisky scandal. They entered Switzerland and visited Geneva just as the stage was being set for the futile denouement of the disarmament conference. They had opportunity to study Vienna in the turbulent days immediately before the assassination of Dr. Dollfuss. We are given, also, a study of conditions in the Saar, six months prior to the plebiscite which has now become history.

And what of the "ideas, hopes and fears of the common folk," a knowledge of which was the author's objective? Mr. Gibbs reports universal economic distress, universal uneasiness in regard to the future, widespread lack of faith in the League of Nations, and a general expectation of another war.

Much significance is attached to two conversations at Geneva. The first was with a group of laborers working on the new palace of the League of Nations. Mr. Gibbs reports:

"One of them looked up and grinned when I said something about the new palace of the League.

" 'We're not building a palace for the League,' he answered.

" 'What then?' I asked.

" 'A new hospital for the wounded of the next war.' " (This on the theory that "next time" Germany will march through Switzerland.)

The other conversation involved an old woman selling papers by the wayside. "The world has gone mad," she said sadly, contemplating the future with little hope. She diagnosed the trouble, saying that each nation sought to be prosperous without regard for the others. "Everyone drags the eiderdown over his own head," she said.

Mr. Gibbs concluded his journey with the reluctant conviction that political and economic distress are increasing, and that the crisis is ahead of us, not in the past. France, he feels, could secure the peace of Europe by accepting the friendship of Germany, but this she will not do. Since she will not, "we are drifting, lurching, hurrying toward another war." The author suggests that there is an alternative: the adoption of an international code of law, to be enforced by a body of international police. But he has no faith that this wise course will be adopted.

PAUL C. ELLIS.

Our Growing Pacific Problem

STORM CLOUDS OVER ASIA. *By Robert S. Pickens. Funk & Wagnalls Company, $1.50.*

THE future history of the United States is perhaps more closely associated with the nations in the far east than with the European nations, and that in spite of our troubles with war debts, entangling alliances and high tariffs. The United States is a power in the Pacific and there she meets one of the strongest, most aggressive world powers, Japan. The influence of Russia is more important in China than in Europe and thus America meets another great power. In China and the Philippines we have assumed greater powers than we are likely to admit. The economic questions of the European nations as well as America are involved in far eastern problems. So it is likely that almost all the nations of the world, in one way or another, have problems in the orient and the surprising thing is that these problems in their solution involve war.

Japan has violated the treaties that made her friends with Great Britain. She has violated the feeling of racial brotherhood she naturally should have with China. Her aggression in Manchuria has made her an enemy of Russia. She has invaded China beyond the Great Wall and made herself forever an enemy of China and has aroused the suspicions of the whole world. The military leaders have dominated Japan and in spite of her sense of the tactful and diplomatic she can not redeem herself with the other nations. Realizing the steps Japan has been taking the United States has recognized Russia, so this author says, and made herself definitely an ally of Russia against Japan. In the meantime the United States has set the Philippines on their own and placed before Japan her most tempting reason for war.

Although Pickens, the author of this book, does not indulge himself in any war scares, he does face the question honestly. He explains the situations and gives us an unprejudiced view. He recognizes the disruption of China with her nationalistic warfare but he sees that the western powers are definitely responsible. He cannot forget that the world opinion of China and Japan was that these nations were inferior. Now he sees the chagrin of the nations when they contemplate the inferior nations with their imperialistic, nationalistic and mercantilistic western ideas ruining the business of the powers and removing exploitation forever from their hands. This is a most revealing book, as it shows the powers of the world fighting for economic supremacy. It is interesting, therefore, to note that our treatment of China as well as other nations' treatment of her, has not always been idealistic. And it is stimulating to have presented to us at this time that China and the other nations of the east thought of us as inferior.

Whether all this jealousy of the nations, covered up with treaties and codes and acts, will ultimately break out in war or not, is a question. Yet, as the author says, in diplomatic relations with the east it is not a question of one step taken being the right or the wrong step but which step will cause the less trouble. The only possible way to avoid war in the far east would be to develop new ideas of tolerance and understanding between the western peoples and the people they have always considered inferior, "heathen."

For a concise history of the nations of the east in relation to the possibilities of war and a study of the attitudes of the western nations to those far eastern nations, this book is perhaps the most revealing to date.

RAYMOND KRESENSKY.

Masefield Complete

POEMS. *By John Masefield. The Macmillan Company, $5.00.*

HERE is the volume which many have been waiting for. It was promised us last autumn, but for reasons best known to the publishers it was postponed until a more promising season. As is well known among lovers of poetry, the author is poet laureate of England. Many of his poems have been published in this country and have gained hearty acceptation.

This volume contains all the poems Masefield has written up to the present which he wishes preserved. Revisions have been made, putting them in the form in which the author wishes them to stand permanently. Here is a wide variety of productions, some more important than others naturally, but most containing some merit. "The Everlasting Mercy" is here, as well as "The Widow in the Bye Street," "The Dauber," "The Wanderer" and his dramatic poem "Penelope." In all there are more than six hundred and fifty pages. No reader will miss his favorite of Masefield's poems, but many new ones will be gained. And in a three thousand word preface Mr. Masefield tells of the influence upon him of Yeats and other writers, and of the occasions of his writing certain of his poems.

Masefield writes of the common experiences of life. He has touched life at many points and describes what he has seen and felt with sympathy and insight. There is no suggestion of the cloister or the candle in his racing lines, but of the storm, the salt of the sea and the strength of men pitched against odds

too great for them. He tells how it was with plain people amid the dangers of the sea, in the hour of blinding temptation, and in the grip of fate. The first poem in the book may be regarded appropriately as a preface to the volume. "Others may sing of the wine and the wealth and the mirth"; I "Of the maimed, of the halt and the blind in the rain and the cold—of these shall my songs be fashioned, my tales be told."

While his versatile gifts are exemplified in his ballads, his sonnets and his miscellaneous works, Mr. Masefield is at his best in his narrative poems. He is a marvelous story teller. It is unbelievable that any should go to sleep under his magic words. The fate of the widow's son trembling in the balance, the icy climb of Dauber over the futtocks to the topmast, the flight of the boy in "The Everlasting Mercy" hold attention to the very end. All the skill of a master craftsman who knows the caprices of nature and the propensities of mankind is lavished upon these poetic stories. Thus, as the hounds of hell pursued the saint, "He took his terror by the throat" and cried:

"Lord, I will try again, he said,
Though all hell's devils tear.
This time I will not be afraid
And what is sent I'll dare."

To compare or contrast Mr. Masefield with other modern poets would be unfruitful. Except within narrow limits, that is a false approach. That he is not another Wordsworth or Tennyson may be freely acknowledged. Literature is abundantly enriched because authors are vastly un-alike. This poet utters his own word and lets it stand upon its intrinsic merit. He is true to reality, rich in imagination and robust in expression. In his power to capture the moods of the sea—its beauty, its terror, its seductiveness—he is unsurpassed. The rhythm and witchery of his phrases linger in the mind long after one has laid the book aside. Not infrequently one of his poignant lines illumines vistas in a manner one can never forget, as when he spoke of "The justest war that devils ever made." At other times he penetrates a situation with a saying like this: "O Lord, the sin done for the things there's money in."

In the valuable preface, Mr. Masefield says: "The moods that govern a writer's production change with the years; few moods can last for more than seven years." The poems of this book carry the writer through several moods. His latest mood was that of writing poems to be read in public. He says now that mood has passed. What mood will form in the caverns of his mind does not yet appear. Meanwhile we have enough in this volume to help and heal and goad us for a good many days.

JAMES DANIEL MARTIN.

CORRESPONDENCE

A Defender of the Weak

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of your readers have followed with both interest and deep concern the case of the Rev. Claude C. Williams. On May 17 of last year a minority of 14 members of the Presbyterian church in Paris, Ark., whose opposition was aroused by the active work of Mr. Williams in behalf of Negroes, tenants and miners, petitioned the presbytery of Fort Smith to dissolve the pastoral relationship. This petition was favorably acted upon. Believing that this action was hasty and without consideration of all the facts in the case, Mr. Williams appealed to the synod of Arkansas. This body sustained the presbytery, again without an adequate study of the situation, and despite the fact that 53 members of the congregation had filed a counter-petition to have their minister retained. Mr. Williams next appealed to the general assembly of the Presbyterian church. The judicial commission of the assembly heard the case, May 22, in Cincinnati, and dismissed it. In a decision handed down the length of two columns of an ordinary newspaper nothing was included to show that a thorough study of the case had been made on the field or that the social responsibility of the church for conditions in western Arkansas had been adequately considered. Practically the entire space was given to showing the legality and the regularity of preceding church action. It should be said that the commission criticized the moderator of the synod of Arkansas for refusing to permit Mr. Williams' counsel to introduce evidence (from an extensive investigation) at a meeting of the synod and that it completely exonerated Mr. Williams from any charges that his opponents had brought against him.

Nevertheless, at the close of the decision the commission reaffirmed "the declarations of recent general assemblies regarding the application of the gospel of Jesus Christ to social, industrial and economic conditions." One experiences a mixture of emotions when he sees this set over against so much verbiage dealing with ecclesiastical forms. During the past year I repeatedly asked officials of the Presbyterian church whether there was not some responsible agency within that body that could be authorized to go to the Paris field and investigate not only the problems of a single minister but the entire social and economic situation in which he served. There seemed to be no such agency.

Many of Mr. Williams' friends, believing this is no time to permit such a leader and his family to struggle on without support, have organized a national committee to help him through this crisis. Due to the terrific strain of months of labor, intimidation and suffering in prison because of trumped up charges against him, he is being advised to rest until September 1. By that time we hope to have found a field in which his devotion and energies may have constructive outlet.

Will all those who desire to help carry the Williams family through this crisis send contributions to the chairman of the Williams Fund, 304 Crown street, New Haven, Conn.

New Haven, Conn. WILLARD E. UPHAUS.

Secure Definite Neutrality Now

EDITOR THE CHRISTIAN CENTURY:

SIR: How much better is the United States situated today than it was in 1917 should the present race in armaments receive no check? Then it was that Ambassador Page wrote from England to our state department: "Perhaps our going to war is the only way in which our present preeminent trade position can be maintained and a panic averted." We entered the war when only 14 Americans going on American vessels had been killed—about as many as our bandits kill every week. We went to war because of moneyed interests. Naturally the last thing Germany wanted was a new enemy.

Hitherto we have insisted on neutral rights and this has led us into three wars. The insistence on freedom of the seas is fatal if nations are to escape being dragged into war. If we are to escape the awful cataclysm toward which the present mad race in armaments is tending, there must be widespread public demand for a new and definite relinquishment of our former dangerous position. Senator Nye's munition investigation with those now going on in England show how the munition interests, which are very much larger than munition manufacturers, are largely responsible for the policies and propaganda that have hoodwinked the people. The yellow press, the cinemas and the radio are now doing a subtle psychologic work together with the new racing and gambling mania to obfuscate the multitude.

Certain steps should be definitely taken before congress adjourns. We should be pledged (1) to prohibit loans or credits to any nation engaged in war; (2) to forbid sale of any munitions; (3) to prevent any vessel carrying the American flag to be used

for munitions or contraband; (4) to prevent passports to our citizens for travel in any war zone; (5) to prevent any American volunteers engaging in war outside our borders; (6) to prevent sale of anything to any nation engaged in war except as it came to our ports to fetch it.

Naturally all this would prevent the enormous profits made by some 20,000 Americans made during the world war. But it would also save terrific loss to the majority. The millions of apathetic citizens not lifting voice or pen to secure now when it is possible assurance of our safety, should the world again plunge into the abyss, are like children playing with matches.

Boston, Mass. LUCIA AMES MEAD.

If the Farm Problem Is to be Solved

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Arthur Holt's article, "The Future of Homestead Democracy," in your issue of May 29, raises a question of vast importance. It will doubtless ultimately be necessary for the federal government or state governments to operate many farms with a large part of the acreage, either directly or through cooperative or corporation farms, under the government's control. It is not probable that this can be achieved in the near future. A basic necessity, however, to make collectivized farming or even what is known as subsistence homesteads practical, is low prices for productive land, and low carrying charges and low taxes. The advocacy of any single measure as a panacea to achieve this, stigmatizes the advocate as mentally deficient or morally obtuse.

It is obvious, however, that heavier taxation of land values, whether by state, city, or county governments, the exemption of improvements from taxation, supplemented by low interest rates, will help materially to reduce the overhead for farmers and to increase their chances of not sinking to a subsistence level of existence.

Equally obviously, some central marketing corporation is highly important. The bill introduced by Senator Frazier of North Dakota, creates a federal marketing corporation empowered to buy farm products, process them and sell them to the ultimate consumers. The distributive agencies have apparently killed this bill in the present session of congress, but it is imperative. Neither socializing ground rent with individual ownership, nor communal or collective ownership of farm land will solve the marketing problem for farm products. A combination, however, of controlled farming and collective marketing hold out vast promise of help both to farm producers and city consumers.

The People's Lobby, BENJAMIN C. MARSH,
Washington, D. C. Executive Secretary.

Prison Diet

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor George Kirchwey believes that almost all prison riots are due at bottom to the food. When he was appointed warden of Sing Sing, he found that the prisoners' diet was very monotonous and unappetizing. He got a food expert from Columbia university, a Quaker woman, to map out a diet that should be at once nourishing and appetizing. The prisoners were most enthusiastic.

Soon the man in charge of the prison farm came and asked money for corn to feed the hogs. He said it was the first time in thirty years that this had been necessary. "Why, what have the hogs had to eat?" asked Professor Kirchwey. "The scraps from the prisoners' table. But now there are no scraps." Next came the prison doctor. He said: "I believe someone has been poisoning the prisoners' minds against me. During the last fortnight there have not been one-tenth as many calls for my services as usual." Then came the officer who presided over the prison court. This court had been established by Thomas Mott Osborne to try cases of quarrels and fights between the prisoners. He said: "There is something going on in the prison that I do not understand. We used to have a case before the court almost every day. Now we have not had one for weeks. Visitors come out from New York to see the court in operation, and we have nothing to show them." Professor Kirchwey added, proudly, "and the new diet did not cost a cent more than the old one."

He believes there is need for a change of thought and attitude on the part of many prison authorities. They are apt to look upon the prisoners as just a bunch of crooks who ought to be glad to get anything at all to eat. But more men and women come out of prison every year than graduate from all our colleges and universities. It is a matter of importance to the community whether they come out better or worse than they went in.

Boston, Mass. ALICE STONE BLACKWELL.

The Question Box

Can you explain the incident of Uzzah's death while attempting to safeguard the ark? (2 Sam. 6:7.) The text states that the oxen drawing the cart which bore the ark stumbled, and the anger of the Lord was aroused against Uzzah who had put out his hand to steady the ark, and he struck him down for his rashness. How is a story of this sort to be explained?—H.B.L., Portsmouth, O.

THE narratives relating to the ark, like other features of the priestly traditions of Israel, magnify the sanctity and awesome character of this sacred chest, and the danger of allowing any save priestly hands to touch it. In this and other ways the sacrosanct and essential character of the priesthood was impressed upon the nation, and the sacerdotal caste and its privileges were enhanced.

This palladium, reputed to contain venerated objects, was taken into battle against the Philistines by the sons of Eli. To the dismay of all Israel it was captured and carried off to the Philistine shrines, where it wrought such havoc that its keepers were glad to bring it back to the borders of Judah. But here at Beth-shemesh curious people looked into the chest and Jahveh "smote of the people seventy men and fifty thousand men." This was a rather heavy toll to take in a village of a few hundred people! Probably some copyist thought the number seventy too small to be impressive, and slipped in the fifty thousand to give greater dignity to the account. On what accident or misfortune to the villagers the story hangs we have no record. But the people of Beth-shemesh were glad to get rid of so fearsome and destructive an object, and sent to the highland town of Keriath-jearim to invite its townsmen to take it over, which they did, committing it to the keeping of a certain citizen whose son was duly sanctified to have charge over it. There it remained for some years, without mishap to any of the household.

Meantime the ministry of Samuel ended, the brief and unfortunate reign of Saul passed. David was enlarging his recently captured stronghold of Jerusalem. He wished this to be both a capital and a sanctuary, and went with a numerous following to convey the ark up to his new city. On the way Uzzah, one of the other two sons of Abinadab the householder, fell dead. David, terrified and disconcerted by what appeared to him an evidence of the divine wrath at some neglect of decorum, abandoned at once his plans for the removal of the chest to Jerusalem. It was a bad omen. He was not inclined to imperil his enterprise by the importation of so dangerous an object. So he hastily deposited it in the home of a foreigner from Gath, Obed-edom the Gittite.

Three months passed, and in the meantime David had maintained a careful watch over that family to see if any mischance had befallen it. All reports were favorable. "Jahveh blessed Obed-edom and all his house." The king decided that it was a mere accident, and he might risk a second attempt.

In the late priestly account of this event (I Chron. 15) the writer makes the most of the fact that in the first instance the ark was not carried by priests, and therefore the unhappy issue. David is represented as saying: "None ought to carry the ark but the Levites. . . . Because ye bare it not at the first, Jahveh our God made a breach upon us." This was the late priestly interpretation of the matter. It is evident from the earlier narrative that the death of Uzzah was not due to a fracture of any known rule, but was purely a mischance and was therefore the cause of David's astonishment and fear as an evil omen, and a threat of misfortune to his city and his house.

H.L.W.

NEWS *of the* CHRISTIAN WORLD

Farm-Labor Wins In Minneapolis

Mayoral Candidates Receives Large Majority—Install New President at Hamline—Youth Conference

(Correspondence from Minnesota)

VIRGINIA, MINN., June 14.—Mayor A. G. Bainbridge, of Minneapolis, whose declared campaign promise to provide a wide-open town has been abundantly carried out, discovered in the primaries in May that not all the people agreed with those policies. The primary resulted in the utter defeat of the mayor, not a single ward returning a plurality for him. Out of a field of 19 candidates, Thomas E. Latimer, farmer-labor, and Charles F. Keyes, independent, received the highest number of votes. Now the election is over and Mr. Latimer has received a plurality of 21,000 votes over his opponent. Three farmer-labor aldermen were added to the city council, thus giving labor 12 seats in the council with four "independent-liberals" holding the balance of power. The new mayor, who is a lawyer, comes out of a rather colorful background, and promises to give an efficient administration. Church leaders were not active in the campaign as neither candidate solicited the church vote as such, and neither is an active church man.

* * *

President Pace Installed

At the commencement exercises of Hamline university, St. Paul, on June 11, Dr. Charles Nelson Pace was formally installed as president of that institution. Representatives of about 35 colleges and universities of the middle west were present to join in the academic procession and convey the good wishes of their respective institutions to President Pace. Mr. Raymond A. Lee, president of the board of trustees, gave the induction address; Dr. Pace spoke on "The Contemporaneous Scene" in his inaugural address, and President Lotus D. Coffman of the University of Minnesota gave the commencement address on "Private Colleges and Modern Society." Sixty young men and women received their diplomas. Dr. Pace has been in the office of president during the past year and has the full confidence of students, faculty, the church, and the general public.

* * *

Patrol Limits Extended

The election in Minneapolis early this week settled another question which has been an issue for some months. In 1934, the city council, operating under an act of the state legislature, issued 37 licenses to sell liquor outside the patrol limits. Later the courts held that this was unconstitutional, and the places were closed early this year for a short time. Then the legislature passed a new measure granting these places the right to run subject to a referendum of the voters. This election approved, by an overwhelming vote, the licensing of the 37 places outside the patrol limits. The patrol limits were not changed, and not more than the 37 licenses can be issued in the outside territory.

* * *

Youth Studies Problems

Five hundred young people from various communities of Minnesota, most of them from Minneapolis, met in Minneapolis recently to discuss the various problems confronting them. Friendship, leisure time, employment, and conduct were the questions chosen for discussion, with the problem of war and peace added later on request by a number of the group. Walter B. Pitkin, educator of Columbia university, was the leading spirit in the conference, assisted by leaders from the University of Minnesota. The conference was sponsored by the Council of social agencies of Minneapolis. In March of this year, a great youth conference was held under the sponsorship of the religious organizations; this one in May was without definite religious background; in fact, the placing of religious issues on the agenda was rather studiously avoided. However, in the discussion of conduct, they came quite close to religious issues. The conference was arranged, in part at least, as a publicity measure, the religious question being omitted in order that as diverse groups as possible might be attracted. Without doubt, there was much value from the conference, but in general it is doubtful whether religion can be omitted from any serious discussion of the problems of youth.

* * *

Oldest Church Celebrates

The First Presbyterian church of Minneapolis, the oldest church west of the Mississippi, recently celebrated its 100th anniversary. It is still rather unusual in this part of the country to say of any institution that it is 100 years old. Dr. Clarence E. Macartney of First Presbyterian church of Pittsburgh, Pa., spoke three times during the celebration and a pageant depicting something of the church's history was presented during the past week. Rev. H. W. Allen is the pastor.

* * *

And So Forth

The 50th anniversary of the beginning of the Minnesota agricultural experiment station is being celebrated this week at the university farm campus in St. Paul.

Dr. Paul E. Roth has recently succeeded to the presidency of the Northwestern Lutheran seminary of Minneapolis. He has been for a number of years on the faculty of that institution and comes with unusual equipment to his new position.

EDWARD W. STODGHILL.

Peace Youth Hostel In France

The antiwar organization of young people has opened a student hostel in Paris, in the center of the Latin quarter. The hostel will become the home of lecture and discussion groups, informal pastimes to promote fellowship, etc.

Pittsburgh Begins Union Services

Annual Summer Program Under Way—Dr. McCown Elected United Presbyterian Moderator—Honor Dr. Gaul

(Correspondence from Pittsburgh)

PITTSBURGH, June 15.—Twenty churches in the Oakland Squirrel Hill and Shadyside sections begin union evening services in Carnegie music hall tomorrow. This will be the 18th season. Dr. Robert E. Speer, of New York, will be the first preacher. Judge Gustav Schremm will preside. The majority of the preachers, this season, will be from out of town. The Bellevue churches will also join again upon the Y.M.C.A. lawn. Dr. Herbert Hudnut will be the speaker on the opening evening. Among the churches uniting are Presbyterian, United Presbyterian, Lutheran, Baptist, Christian and others. Various other sections of the larger city, notably Mt. Lebanon and Wilkinsburg, usually hold largely attended union services.

* * *

Father to Install Son in Pulpit

A touch of the unique will take place tomorrow when Rev. Lewis A. Westphal will be installed as minister of the North Presbyterian church by his father, the Rev. L. W. Westphal of Reading, Pa. Dr. E. S. Wallace, of Blawnox, moderator of the Pittsburgh presbytery, will preside.

* * *

New President for Women's College

The Pennsylvania college for women, located on Woodland road, inducted Dr. Herbert Lincoln Spencer into office, as the tenth president, on commencement day, June 10. The former president, Miss Cora Helen Coolidge, died two years ago and Miss M. Helen Marks has been the acting president. Dr. Spencer was formerly dean at the University of Pittsburgh, although Carnegie institute of technology is his alma mater. The college is under Presbyterian management, like nearly everything else in this section of the universe. John Knox prayed: "O God, give me Scotland, or I die." God gave him Scotland and then threw in Pittsburgh for good measure. The Presbyterians have done a good job with P.C.W. It is a high class school in every way.

* * *

Honor Choir-Master And Composer

Harvey Gaul, honored by the University of Pittsburgh with a doctor's degree two years ago, was honored this month at the completion of 25 years as choir-master and organist of Calvary Episcopal church. A special vesper service was arranged, alumni of his choirs singing. Afterward a reception was held in the parish house, vestry, congregation and many distinguished musicians being present. He was the recipient of presents and was highly praised for his labors

in this city and for his noted musical compositions. Dr. Gaul has to his credit 30 well-known organ numbers, 32 anthems, 10 special services, 13 cantatas, 3 operettas, and many compositions for men's voices, women's voices and part-songs. His compositions for special days, such as Easter and Christmas, are famous.

* * *

Dr. McCown Elected Moderator Of United Presbyterians

Dr. E. C. McCown is the newly elected moderator of the general assembly of the United Presbyterian church. The meeting this year was held two weeks ago in Akron, Ohio. In this denomination the moderator is supposed to visit as many churches as possible during his year of office, to preside at dedications, conferences, summer assemblies and upon all sorts of public occasions. Dr. McCown says that the moderator should be a prophet. He has been pastor in Mt. Lebanon for 31 years and has seen the greater city move out into the country and completely surround his parish. Seven years ago he dedicated a magnificent new church which stands upon its hill reminding many of us of the cathedral of Durham. His only pastorate has been in this church.

* * *

Memorial to Stephen Collins Foster

A $400,000 building was begun a few weeks ago in the University of Pittsburgh quadrangle, to be a memorial to the writer of folk songs, Stephen Foster. Mr. Josiah K. Lilley of Indianapolis, Ind., an ardent collector of Foster materials, presented a valuable collection of over 10,000 items to the university to be housed here. A crowd of 1,500, present at the laying of the corner stone, sang several of the familiar Foster numbers. The Tuesday Musical club deserves the credit for the idea and the money.

JOHN RAY EWERS.

Death of L. H. Murlin, Methodist Churchman and Educator

Dr. Lemuel H. Murlin, Methodist leader who had won distinction as president of three universities, died in Wayland, Mich., June 20, following a brief illness. He was 73 years of age. Dr. Murlin began his active career as a minister, holding pastorates in Indiana from 1886 to 1894. In 1891 he became an instructor in De Pauw university, and three years later was called to the presidency of Baker university, Baldwin, Kan. In 1911 he became president of Boston university, where he was remarkably successful as an administrator. In 1925 he left Boston to assume the presidency of De Pauw, where he remained for three years. For a time Dr. Murlin was pastor of the American church in Berlin, Germany.

Speakers at This Year's Northfield Conferences

Among the speakers at this year's sessions of the Northfield general conference, July 27 to August 12, will be Lynn Harold Hough, Henry Sloane Coffin, James Moffatt, J. V. Moldenhawer and Paul E. Scherer of America; James Black and Adam Burnet of Scotland; Albert D. Belden of England, and T. Z. Koo of China. The Westminster singers, graduates of the Westminster choir school, will again have charge of the music.

Britain Has New Government

No Surprises in Baldwin Cabinet—Arms Inquiry Proceeds Slowly—Divorce Problem Absorbs Anglicans

(Correspondence from England)

LONDON, June 11.—There were no startling surprises in the list of the new cabinet which was announced on Friday. Sir Samuel Hoare goes to the foreign office and Mr. Eden remains in the cabinet with his future special task to represent the nation in the league. Sir John Simon becomes home secretary and deputy leader of the house of commons. Mr. Ernest Brown becomes minister of labor and Sir Kingsley Wood, a most excellent postmaster-general, is now minister of health. Old families are there—the Stanleys, the Percys, the Londonderrys. Various schools of churchmanship, Anglican, high and low, for example, Viscount Halifax, Viscount Harlsham; Methodists, Mr. Walter Runciman; Baptists, Mr. Ernest Brown; the ex-prime minister and his son are Presbyterians, and Sir John Simon, now an Anglican, was in his training a Congregationalist.

Mr. Baldwin in a somewhat dull and conventional speech made it clear that he stood for the continuance of the national government, for which he claimed great achievements and the promise of greater to come. The present government will serve until the election, but it would be surprising if after that is over there were not changes. It is an interim re-shuffle of the government.

* * *

Famous Men Who Have Finished Their Course

Dr. Moore Ede, formerly dean of Worcester, has died at a great age. He was a lover of peace and a tireless advocate and fighter in all good causes. In his later years he was a devoted friend of the World Alliance for promoting international friendship.

Admiral Sir Charles Madden, who took a conspicuous part in the great war, and Lord Byng of Vimy are among the last of the great captains to depart. Lord Byng after the war was over came back to public life in 1928 in order to work out much needed reforms in the London police force.

Mr. George Grossmith, the famous comedian, and son of a famous comedian, has played his last part. To those of us who have long memories, the name will carry pleasant recollections of excellent songs and much mirth.

* * *

The Church of England And Divorce

Both houses of both the convocations, northern and southern, of the Church of England, discussed last week the report of a joint committee upon the modern problems of divorce and marriage. Of the 13 recommendations the upper house adopted three and the lower two and a half. The others will be considered later. Those adopted deal chiefly with the attitude of the church toward the remarriage in church of the innocent party, and with the excommunication of such as marry "with a partner still living." It was resolved to reaffirm as "Our Lord's principle and standard of marriage a lifelong and indissoluble union for better or for worse of one man with one woman." If an innocent partner obtains a divorce and seeks to be married according to the rites of the Church of England, that will be refused in future as in the past. There is still open to such a man or woman the civil rite of marriage. If after such a civil marriage, the man or woman seeks to take the holy communion in his church, according to the strict letter of the law he must be forbidden, but it is now proposed that each case shall be considered individually by the bishop of the diocese, who shall be able to authorize admission to the sacraments. There is evident a desire to dispense with fixed rules by which the remarried are forever excommunicated.

The bishops of Birmingham and Norwick voted against the resolution that "in no circumstances can Christian men and women remarry during the lifetime of a wife or husband without a breach of the principles by which the institution of marriage is governed according to Christ's teaching." Dr. Barnes, the bishop of Birmingham, maintained that Christ laid down ideal conditions which his followers must apply as best they could in a very imperfect world. Divorce with the right of remarriage must be allowed at times.

* * *

Private Manufacture Of Arms

The royal commission on the private manufacture of and trading in arms has held its second meeting. Two witnesses gave their evidence, which has only been published so far in general terms. The commission will not meet again for some time; all the evidence at present available is in their hands. The two witnesses who appeared at the second meeting were Mr. Harry Pollitt, the leader of the communist party, who said that the united kingdom was the main center of the armaments trade. He regarded this as an indictment of the capitalist system. His recommendations included the provision of "elected workers" control committees in the armament factories and a "central workers' control commission." The honorary secretary of the British Movement against war and fascism proposed to give evidence that the wars now being waged in South America and China were fought with arms supplied by British firms. His organization concluded that the royal commission must declare itself in favor of the prohibition by law of the private manufacture of and trade in arms. It will be necessary to wait for the publication of the report of the commission before deciding what importance to attach to the charges made by these witnesses.

* * *

And So Forth

The India bill has passed the house of commons. Sir Samuel Hoare has won golden opinions for his conduct of the bill; so too has Mr. Churchill for his sustained opposition. The best hope that we have is that the Indians will try to make the bill a workable scheme and the prelude to something more satisfactory to them.

Whitsunday was a beautiful day; Whitmonday began badly but improved. It is our greatest out-of-doors holiday.

EDWARD SHILLITO.

Northern Baptists Discuss Creation Of Council on Social Action

Effort to Raise Standard of Training and Ordination of Ministers Makes Progress, but is Hindered by Fundamentalists—Problem of Rural Churches Is Given Consideration

(Special Correspondence)

COLORADO SPRINGS, June 20.—The complexion of the Northern Baptist convention changes from year to year according to the theological skies of the section of the country in which it convenes, which determines the preponderance of the delegates who attend. Baptistically, so to speak, Colorado and neighboring states are decidedly conservative, to put it no stronger, and dire forebodings as to the fate in reserve for every progressive movement contemplated this year preceded the meeting in Colorado Springs.

However, the stern joy that theological warriors among the Baptist hosts used to feel ten years ago when the combat between fundamentalist and liberal was at its height is now greatly modified, and contestants in the battle of conscience have learned, approximately at least, "when they say that" to smile. So, while there was conflict enough at Colorado Springs to keep up the interest, it was good natured.

It will suffice to say that there were, as always at these gatherings, notable utterances galore from leaders in Christian thought and action. The president of the convention, Dr. A. A. Shaw, president of Denison university, in his keynote address, was direct and straightforward, hewed to the line, pleading for the recognition of the twofold nature of the gospel as both personal and social, and for fair treatment for the report of the commission on Christian social action, which was the most controversial issue of the convention. Among the memorable addresses were those by Mrs. Jessie Burrall Eubank, of Cincinnati, on "What Can Youth Do?"; Dr. J. W. Decker, new foreign mission secretary, on "Christ in the Orient"; Dr. R. G. Schell, of Chicago, on "A Revitalized Ministry"; Rev. C. M. Spidell of Bellows Falls, Vermont, on "Re-creating National Defense," —a stirring indictment of the munitions business; Dr. C. W. Gilkey, of Chicago, on "After Roger Williams—What?" and Rev. G. A. Clarke, of Brooklyn, who preached the convention sermon, on "The Pioneer." Among distinguished visitors who addressed the delegates were Dr. Ivan Lee Holt, president of the Federal council, Dr. J. H. Rushbrooke of London, secretary of the Baptist World alliance and a man of international outlook, and Dr. George W. Truett, president of the alliance who, the delegates thought, surpassed himself, which is another way of saying that he was incomparable in eloquence and weight of speech.

Committee on Ministry Reports

The first controversial issue to face the convention was the constitution proposed by the committee on organization of the ministers' council. This was practically disposed of before the convention proper began its sessions, and in a very interesting fashion. As things have been in the denomination, any local church can "lay hands suddenly" upon any man whom it chances to fancy—contrary to the injunction of the New Testament which Baptists profess to reverence—and by its own authority or through a packed council ordain him to the ministry. Thenceforward it is expected that all the churches will recognize his status and that he has incidentally a valid claim upon the denominational pension fund during disability or old age. The result is that Baptists have probably the most poorly trained ministry, on the average, of all major denominations, and the largest average of men ordained at 50 years or later. The theory appears to be that, whereas to care for men's physical ills the physician must undergo long years of discipline, one may be authorized to fumble with humanity's spiritual heartstrings with propriety if only he loves the Lord and aspires to occupy a pulpit.

Progress Noted

The committee on the ministry under the valiant and able leadership of Dr. R. G. Schell, of Chicago, have made promising progress in extricating the denomination from this ecclesiastical mess, and proposed a constitution for a ministers' council, membership in which would require, among other desirable things, adequate intellectual training of an academic character. To pass on this constitution, the committee called a meeting of ministers to convene the day before the opening of the convention—a difficult time to secure attendance. The fundamentalists, however, were in session in a nearby church in their usual pre-convention gathering. They adjourned their meeting to attend in a body the meeting called by the convention committee on the ministry. Naturally, they dominated the latter meeting. Dr. W. J. Brougher was elected chairman and Dr. W. B. Riley and Dr. E. V. Pierce, of the Northwestern Bible Training institute, of Minneapolis, proceeded to shape the proposed constitution according to their convictions and the desires of the Bible schools. First was struck out the sentence in the preamble: "No theological test shall ever be made a basis for fellowship." Again, it was added that "the council shall not become an organization for the placement of pastors in churches." By a vote of 118 to 100 the following was deleted from the statement of purpose: "to maintain a registry of information regarding ministers and churches for the benefit of pastors, missionaries, churches and various boards and secretaries of the Northern Baptist convention." The article on membership, which intended to distinguish in future between well-trained and ill-trained ministers, was thoroughly emasculated, and the ultimate qualification for membership was made to be ordination upon the recommendation of a regularly called Baptist council, three years of pastoral experience,

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and approval "by the ministerial brethren of his state." "Applicants with incomplete college and Bible school or theological seminary training" are received into full membership but are urged to complete their full training. Of the four main purposes of the council, the fundamentalists eliminated two and rearranged the features of a third to a degree that its own father would not recognize it.

All these changes were a disappointment to the committee. They consoled themselves, however, with the thought that at least a start had been made and that time might bring better counsel and a better council. Officers were later elected with Dr. R. G. Schell, of Chicago, as president. It is perhaps a mistake in a congregational, democratically organized denomination for the ministers, apart from the laity, to undertake to regulate the requirements for the ministry; but we are off, and we shall see.

The election of Dr. James H. Franklin, president of Crozer Theological seminary, and long time foreign secretary of the Foreign Mission society, to the presidency of the convention, seemed to meet the enthusiastic approval of all elements in the convention.

Commission on Social Action

Now as to the much debated report of the commission on Christian social action, headed by Dr. Charles L. Seascholes of Dayton, Ohio. This 1,500-word report on current social issues and the action that they demand on the part of Baptists seemed to some to be very radical. Some quaint brother from California, in a widely circulated open letter, denounced it as "un-American, un-Baptistic, anti-God" and as "a cat's paw in the hands of the dictator of Moscow, Russia," which added some spice of humor to a somewhat tense situation. To many it appeared to be too moderate and restrained in view of the urgency of the issues that confront the Christian world.

It is impossible in this limited space even to summarize this voluminous document. It reads like a charter of human rights and a program for installing the kingdom of God. The Christian Century has already characterized it as the most farseeing, the most comprehensive report on social and economic conditions to come before any large religious body in recent years, and this is not extravagant. It combines the personal and the social gospel, stressing the primary necessity of the regeneration of the individual and emphasizing the necessity of a social order friendly to the ideals of the kingdom of God within which Christianity can be practiced. It is not as radical as Stanley Jones's last book which was widely acclaimed by liberal and conservative alike. It deals with the relations of church and state including the rights of conscience, religious liberty, freedom of speech and the press, international relations, calling for a Baptist plebiscite on peace, economic and industrial affairs, indicting the present economic system as creating serious obstacles to Christian living, rural life and rural churches, social action in Christian missions and the minister's relation to his church in social action.

When presented by Dr. Seascholes on Saturday morning, the committee asked not for its adoption, but that it be received and recommended to the churches for study; that the commission be continued for further study; and that the other recommendations involving action by the denomination be approved in principle and referred to the general council for recommendation as to proper procedure. Debate was postponed until the Monday morning session.

ROBERT A. ASHWORTH.

[TELEGRAM]

June 24.—TO THE EDITOR: Please add the following to my letter of June 20. What actually happened on Saturday afternoon is all the more remarkable against the background described above. Two hours and a quarter had been assigned for the great conflict, and it took only half an hour. Liberals and fundamentalists had got together in friendly conference. A few minor verbal changes which in no wise changed the meaning were made. Three motions were offered by Dr. Seascholes and seconded by arrangement by three conservatives, Dr. J. W. Brougher, Dr. H. W. Virgin and Dr. Charles Durden. Practically without debate the report was received and made available to the churches; the commission was continued with the addition of laymen to it; and it was agreed that no part of the report should be made a test of fellowship or service. There is something to be said, after all, for the democratic method. R. A. A.

Rockefeller Museum in Jerusalem Completed

The Rockefeller museum of antiquities, in Jerusalem, which was built through a gift of $2,000,000 by John D. Rockefeller, jr., to the Palestine government, has been completed. The gift was secured through Prof. J. H. Breasted, of the University of Chicago. The museum will soon be turned over to the Palestine department of antiquities which will be opened next year. The building, which stands on an eminence in the northeast corner of Jerusalem, opposite the old walls of Inner Jerusalem, is one of the finest in the near east.

Connecticut Churchmen Protest State College Declarations

Meeting at Storrs, Conn., on June 4, 125 Congregational ministers, members of the General Association of Connecticut, protested the two resolutions recently passed by the trustees of Connecticut State college. The first of these resolutions reaffirmed the policy of compulsory military training, and the second declared that "any formal public agitation or formal discussion on the campus promoted by individuals on the college staff or individual students, which reflect upon the college military instruction or training, will subject such individuals to cause for removal." The Congregational leaders protested that this second declaration "denies the constitutional right of Americans of freedom of speech, as well as the right to express their Christian convictions on the question of military training, and further tends to drive social unrest underground, to increase its strength, and to intensify the resulting sense of injustice." The trustees were urged to reconsider the facts of the case.

Eucharistic Congress Held in Scotland

The first Eucharistic congress to be held in Scotland was held in Edinburgh, June 23-25.

Urges Clergy in Public Schools

Dr. Kinsolving, of Trinity Church, Boston, Says It Would Solve Many Problems—Methodists and the Legion

(Correspondence from New England)

BOSTON, June 20.—With a startling headline, the Boston Globe reported the sermon by Dr. Arthur L. Kinsolving in Trinity church on June 12. "If priests, ministers and rabbis were given an hour in the public schools several times a week, to meet their own children and teach them the scriptures and the way of life, it would cost government nothing, do the minister a lot of good, give many of them just what they crave, reduce juvenile delinquency, create a new church." Education, he said, gained its reputation as Christian. "It is secular education, divorced from religious impulse and moral objective, that is found wanting. Christian colleges have been engulfed by the secular or pagan influences of the larger places of learning. The Roman Catholic church alone has been able to maintain its educational system, absorbing most of its effort, while Protestants have spent mainly for institutions of philanthropy. There never was a time when religion was given so little recognition in education. This situation is abnormal, unwise, unnecessary, shortsighted and doomed. Christ will return to claim the central city of education. We must reinstate religion in the public schools. A convention on juvenile delinquency noted a town free from it for a number of years, and found that normal attention to religion had been restored to its schools. Christ is crowded out of colleges founded in his name: bring him back!"

* * *

How a Village Church Educates Its Children

But in its regular services, cannot a church do much for religious education? In the May Pilgrim State News Letter Rev. H. E. Martin of Foxboro, Mass., reports his plan. "I have been director of religious education in two large city churches. We had good equipment, trained personnel. Yet I never felt that we accomplished what we should. Youngsters joined the church in droves but never quite became part of the church fellowship. Here we have little equipment, only a tradition of teacher training. For four years I have tinkered with the church school. But I have constantly faced the fact that we fail to cultivate religious convictions and habits of worship. I was prepared to abolish the whole school, but when I saw how few children received any religious instruction in their homes, I reorganized it.

"There are three aspects of the child's life—social, training in worship, instruction in the factual data of Christianity. To care for the social, leaders were secured to promote clubs, activities and socials. For worship, the morning service seemed the best. All children above the third grade were invited to attend. To my amazement, they were well-behaved, reverent and participated wholeheartedly. They have pledge envelopes. It seems to me that they will

continue to participate as they grow older. For instruction, just before the sermon, the children go to their classrooms for study, boys and girls together according to grade. The church year, Oct. 1 to the second Sunday in June, is divided into three sections of 12 weeks, each with a different teacher. I have never seen a more enthusiastic group of teachers. We have had a large gain in enrolment and attendance."

* * *

A Capitalist Opposes The Sales Tax

The argument of Edward A. Filene before a committee of the Massachusetts legislature has been printed in the Congressional Record. In it he said: "I have returned from a coast to coast, first-hand study of conditions, and I confess I am not only alarmed but appalled. I speak in part out of experience in the state of Louisiana, where there is virtually war between rich and poor.... I might plead that I am turning over approximately half of my annual income for the support of government.... I will agree, if you wish, that our present income taxes are almost unbearable, and that the base of the income tax should be wider. But the way to do this is not to impose taxes upon those who have no more income than to keep their families alive. The way is to provide income for the masses of the American people.... No sales tax can be devised which will not strike at the weakest and most helpless."

* * *

And So Forth

Revisiting, after five years, a typical Methodist conference, like the New England, one is most impressed by the change wrought by the full participation of laymen. There is naturally some confusion, for this is only the third year of the new system, and few laymen have attended more than one conference.

The Narragansett tribe of Indians still exists and has just been incorporated, under Rhode Island law, that it may preserve its unity and traditions. Governor Green urged them to emulate their ancestors of whom Roger Williams wrote: "They were never known to break their word." Night Hawk is chief sachem, and Princess Red Wing—a descendent of King Philip and of Simeon Simons, whom George Washington chose early in the Revolutionary war to be his personal bodyguard—treasurer and historian. She is listing those of Narragansett blood, who since 1880 have had citizenship, collecting Indian stories and songs, and publishing a monthly, The Narragansett Dawn.

The department of church federation which is most rapidly growing in numbers and enthusiasm is that of women's church societies. The annual meetings of local and state federations, held this spring with increasing attendance and deeper conviction of their spiritual and social tasks, culminate in the gathering of the New England council.

The Chelsea, Mass., Labor Lyceum, which for 20 years has annually conducted education projects, "served unions by furnishing quarters and in strikes, and probably been New England's most active labor institution," has founded a labor college, "open to all who prove their willingness and ability to profit." It offers courses in economics, sociology, the history of the labor movement, and English.

E. TALLMADGE ROOT.

Hope Waxes From Air-Pact Plan

Hitler Speech Disturbs Russo-German Relations—Prepare for Military Conscription—The Vatican and Germany

(Correspondence from Germany)

BERLIN, June 12.—Germany today expects that the new hopes of European understanding raised by Hitler's recent declaration of this state's foreign policy will soon be converted into working agreements on the basis of general equality. Now that there appears to be acknowledgment by France as well as England that Germany can no longer be treated as an inferior nation, the way to understanding in air, naval and land armaments is open, according to opinion here. The way to any European peace through collective treaties based upon mutual assistance, Germany rejects; but Hitler has declared himself ready to agree "to supplement the treaty of Locarno by an air pact, and to enter on discussions." This suggestion has been eagerly seized upon by England, which sees its greatest future danger from the air, and assumes that such a pact must carry with it automatically a limitation of air strength.

The reports that a preliminary Anglo-German understanding on the size of this country's navy has been reached also find a welcome echo here, since there is nothing which Germany desires more than the cooperation of that country. The coming visit to Berlin of English ex-servicemen is also considered a means of establishing good feeling between both states.

* * *

Russo-German Relations

But though the Hitler speech left open the door to understanding in western Europe, it certainly did not help to calm Russo-German relations. The Franco-Czechoslovak-Soviet alliances have precipitated Russia into the midst of European, and particularly central European affairs, so that that state today can have a very real say in all that is to happen on the Danube. In consequence, it is not surprising to find Germany and Italy coming nearer together, and but for the Austrian problem a new North-South line in European politics might be established. Hitler's ten-year pact with Poland, in January 1934, seemed an incredible event, but it may well be surpassed by even more astonishing agreements if Germany's foreign policy demands it.

* * *

Lower Middle Class Strong For Conscription

While all these foreign political talks are proceeding, this country is busily preparing for the introduction of military conscription. It was decided some weeks ago that the law of March 17 last should come into force on Nov. 1 of next year, when the 1914 class—the youths who have attained their 21st year—will be called to the colors. During the intervening months, the future recruits will have to report for medical and other examinations. At the same time, new barracks to receive the new "bearers of the nation's arms" are springing up in different parts of the country. It is as yet too early to comment upon the general reception of conscription by the general German public, since most people here are still living in the satisfaction of this evidence of Germany's equality in arms with which they hailed the March announcement. Many Germans see in this new measure a means of educating German youth in those qualities of obedience, self-discipline and patriotism, which they consider to be among the essentials of what is generally termed Prussianism. Others have satisfied themselves that conscription is also a good thing because it will temporarily help to solve the unemployment problem. The lower middle class appear to be the strongest supporters of conscription.

* * *

The Vatican and Germany

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July 20), the second anniversary of the concordat signed between the Vatican and Germany will be registered. But it is not likely that this event will be marked by any celebrations, since the struggle between the two powers still continues. "The hoary question between priests and king," as Bismarck termed it 85 years ago, today turns upon the question of the control of the two kinds of organizations, that is, those concerned with youth, and the professional organizations still under confessional supervision. Both state and church tenaciously hold to their claims to educate German youth. That the state intends to maintain its attitude appears clear from the statements of youth leaders: "We build in the hearts of youth a great altar upon which stands Germany."

The recent trials of German priests and nuns for currency smuggling, in violation of the foreign exchange regulation, have served as strong anti-Catholic propaganda in the national socialist press; and Dr. Alfred Rosenberg's brochure *"An die Dunkelmänner unserer Zeit,"* which is the author's reply to the Roman Catholic attacks upon his "Myth of the 20th Century" has been issued in an edition of 300,000 copies.

* * *

Attacks Blood-and-Race Doctrine

Father Heribertus, a monk from the Franciscan cloister in Cologne, made an outspoken reply to the attacks upon the Roman Catholic church in a recent sermon. "Not blood and race are the decisive factors," he declared, "but love alone. A Negro or a mulatto with a pure soul is better than a sinful Aryan, since he is preferable before God. Christ, at the same time man and God, belongs as man to the Semitic race, and therefore we must respect the Semitic race. We render to Cæsar the things which are Cæsar's and to the chancellor what are the chancellor's; yet are we citizens of a second kingdom, the heavenly, and Christ is our leader, Christ from the tribe of Judah. When the time of struggle comes, every Catholic must stand by his faith."

* * *

State and Church Problem

The conflict between the state and the Protestant church continues to be governed by the same indecision, at the time of writing, though in some quarters the hope is expressed that the Augsburg synod (June 5-7) may produce some understanding.

Like the two previous gatherings held at Barmen and Berlin-Dahlem respectively, the fundamental desire was an authoritative interpretation from the national socialists of what they meant by "positive Christianity," and its practical expression in guarantees of religious liberty. At this synod, the ministry of the interior had an official representative (as observer).

The important question today, according to Dr. Schieder of Nuremberg was—"Germany, whither art thou bound?" But his sermon made it quite clear that the opposition desires to work in close cooperation with the state. And as a prominent German churchman declared some time ago, "It cannot be denied that the national Socialist claim to control the church is in keeping with our country's historical tradition. Did not Luther teach the church to be dependent upon the princes?"

J. Emlyn Williams.

Throngs Attend Sunrise Service

Detroit Newspaper Promotes Religious Gathering—Dr. Edgar DeWitt Jones on Visit to the Holy Land

(Correspondence from Michigan)

Detroit, June 19.—The Nancy Brown sunrise services on Belle isle, sponsored by one of the dailies in Detroit, have quickly become a community institution. On Sunday morning, June 9, 70,000 people gathered, some staying all night on the island, in order to be there on time. The services began promptly at 4:45 a.m. The general theme this year was "World Peace" and addresses were delivered by Dr. Leo M. Franklin of Temple Beth El; H. Hubert O'Brien, prominent Catholic attorney, representing the Most Rev. Michael J. Gallagher, Roman Catholic bishop of Detroit, and Dr. Edgar DeWitt Jones. The music was under the direction of W. Carey Foster, of the Y.M.C.A. and an able corps of assistants. Cameron McLean, noted Scotch baritone, was guest soloist.

* * *

Christian Century Correspondent On Trip to Palestine

Dr. Edgar DeWitt Jones, who just completed his 15th year at Central Woodward Christian church, Detroit, and Dr. Roy Ewing Vale, minister of Woodward Avenue Presbyterian church, sailed last week from New York on the Italian liner Rex for Naples, Greece, Egypt, Turkey, with two full weeks in Palestine. Dr. Jones will return by way of Leicester, England, where he speaks at the world's convention of the Disciples of Christ.

* * *

New President For Y.M.C.A.

Howard A. Coffin was elected president of the Detroit Young Men's Christian association at its annual meeting, succeeding Charles B. Van Dusen, who for 11 years has served in that capacity.

* * *

Baptist Church Marks Anniversary

This next week marks the 75th anniversary of the Woodward Avenue Baptist church. Dr. Spencer B. Meeser, only living former pastor, will preach the anniversary sermon.

* * *

City Welcomes Presbyterian Moderator Home

Dr. Joseph A. Vance, of the First Presbyterian church, on his election to the moderatorship of the general assembly, was given a great reception on his return from the assembly meeting in Cincinnati. The gathering was held in the parlors of the First Presbyterian church, of which Dr. Vance has been pastor for almost a quarter of a century, and he was greeted by almost a thousand of his parishioners and friends. Dr. Samuel S. Forrer, pastor of the Jefferson Avenue Presbyterian church, extended the greetings of the Detroit presbytery and the Detroit council of churches and Dr. Roy Vale of the Woodward Avenue Presbyterian church, who nominated Dr. Vance at the general assembly, spoke of the high esteem in which Dr. Vance is held by the church at large and declared that his intimate knowledge of the problems of the church particularly qualified him for this high place of leadership at such a time as this. Dr. Vance expressed with deep feeling his gratitude for the expressions of good will and his sense of inadequacy and humility as he undertook this great task. The evening was a memorable one in the history of Detroit Presbyterianism.

* * *

Catholic Women to Hear Social Work Report

A luncheon has been called for June 21 at the club house of the League for Catholic Women to hear the report of the recent social workers' conference at Montreal.

* * *

Fund Executive Goes To Syracuse

Ralph Tracy, associate secretary of the Detroit Community fund, has presented his resignation and will leave at once for Syracuse, N. Y., where he will become secretary of the Community fund there.

* * *

Christian Endeavor Convention

The 47th annual convention of the Michigan Christian Endeavor union will be held in Saginaw, beginning Thursday, June 21.

* * *

Degree for Mr. Ford's Mr. Cameron

William J. Cameron, of the Ford Motor company, was given an honorary doctor's degree last week at the commencement of Alma college, Alma, Mich. Mr. Henry Ford, who had just received a like degree at Colgate university, was also in attendance. The commencement address was delivered by Col. Frank Knox of Chicago, who graduated at Alma in 1898.

* * *

Gives Carillon to University

The University of Michigan announces a gift of $50,000 from Charles Baird of Kansas City for a carillon.

Wellington M. Logan.

Introduce Bill Reestablishing Political Asylum

Backed by 23 national organizations, a bill to reestablish asylum in the United States for political, racial and religious refugees was introduced in congress recently by Representative Vita Marcantonio of New York city, according to the American civil liberties union, whose attorneys drafted the proposal. "Such legislation," says Roger N. Baldwin, director of the Union, "is in line with the old American tradition of asylum for political refugees. The bill will permit fugitives from brutal tyrannies afflicting the old world today to enter the country, but it will in no sense let down the bars to aliens in general."

Colgate-Rochester Divinity School Enlarges

Plans to erect three new buildings on the campus of Colgate-Rochester divinity school are announced by Pres. Albert W. Beaven. The building program includes the Colgate Memorial chapel, a dormitory for married students and a home for missionaries on furlough who may pursue courses at the school.

XUM

Dr. Holt Returns From Orient

Pomona Pastor to Succeed Dr. Stocking —St. Louis Plans for Legion Meet— Educator Warns Against Bigotry

(Correspondence from St. Louis)

ST. LOUIS, June 22.—Dr. Ivan Lee Holt, minister of St. John's Methodist church, south, and president of the Federal council of churches, is back home again after six months in the orient. He has been cordially received by a reception and dinner at St. John's. His first sermon after his return was entitled "A World Astir," in which he described the unsettled condition of affairs throughout the world. Dr. Holt, always in great demand, is by this time already swamped with invitations to speak and demands for interviews.

* * *

Truman Douglas Called to Pilgrim Congregational

Truman B. Douglas, 34-year-old minister of Pomona, Calif., has been invited to come to Pilgrim Congregational church to succeed Dr. Jay T. Stocking who recently left for the east. At the same time Clarence S. Dunham, associate under Dr. Stocking, has announced that he will go to the pulpit of First Congregational church. Danbury, Conn. Mr. Douglas is a native of Iowa, graduate of Pomona college, and received his theological training at Union seminary. His selection marks a continuation of the leading churches here to choose younger preachers for their pulpits.

* * *

City Is Agog Over Coming Legion Convention

Since the completion of the new municipal auditorium, classed by the chamber of commerce as "the finest in the country," St. Louis has been making her bids for national conventions. Among those scheduled is the national gathering of the American Legion. The state legislature has set aside $50,000 from the general revenue of the state to assist in financing the meeting. The legion has asked for 50,000 persons who will open their homes to delegates. It will be interesting to see just what comes out of this conclave in September.

* * *

And So Forth

The Evangelical and Reformed Church Women of Missouri met in convention at Eden seminary during the early part of the month. Mrs. A. Mernitz, national president of the Women's union, was the chief speaker.

Mrs. Ida B. Wise Smith of Evanston, Ill., national president of the W.C.T.U., spoke last week at a special dinner at Hotel Jefferson. An astonishingly large crowd turned out at a dollar per plate to hear a scathing denunciation of the entire liquor business, with an appeal for a quick return of absolute government prohibition. Quoting liberally from the Brewer's Journal and other liquor trade papers, Mrs. Smith amused and startled her audience by revealing the plans of liquor dealers to increase the volume of their business.

Archbishop John J. Glennon last month celebrated his 73rd birthday. Nearly one-half of his life has been spent as archbishop of St. Louis.

Walter Swisher, minister of the Unitarian Church of the Messiah, delivered the commencement address at Meadville seminary and received a D.D. degree.

BEN MORRIS RIDPATH.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Age of Indiscretion

(Paul Lukas, Madge Evans) (MGM) Well-acted divorce story. Selfish wife leaves fine husband for mere wealth, trying vainly to take manly little son with her. Husband turns gradually to fine secretary. High-minded, sensitive treatment of theme.

For A: Fair. For Y: Probably good but mature. For C: Little interest.

Chasing Yesterday

(Anne Shirley, O. P. Heggie) (RKO) Delightful adaptation of sentimental story by Anatole France about fine old French professor who adopts and brings happiness to lonely, engaging little orphan. Notable for expert direction, fine characterizations, quiet charm and humor. Not for the blasé.

For A: Charming. For Y: Excellent. For C: Good.

Daring Young Man, The

(James Dunn, Mae Clarke) (Fox) Reporter-hero reviles marriage, then falls suddenly for reporter-heroine. Human little romance turns into outrageous burlesque of prison life, with absurd complications to make it funny at any cost. Artificial, obvious lot with stupid moments.

For A: Feeble. For Y: Better not. For C: No.

Headline Woman, The

(Roger Pryor, Heather Angel) (Mascot) Lively jumble of ordinary newspaper comedy and romantic melodrama. Snappy hero-reporter and his crowd, talking only wisecrack English, get the news despite hostile police-chief, solve crime and protect aristocratic heroine. Improbability high.

For A: Hardly. For Y: Fair. For C: Hardly.

Mysterious Mr. Wong

(Bela Lugosi, Wallace Ford) (Monogram) Chinatown thriller of grim doings by oriental master villain, seeking twelve power-giving coins of Confucius but foiled by nonchalant young reporter. More character interest than usual and less of merely gruesome scare effects.

For A: Fair of kind. For Y: Good of kind. For C: No.

No More Ladies

(Joan Crawford, Robert Montgomery) (MGM) Blasé heroine marries arch-philanderer-hero to reform him. He does prompt infidelity, she counters with pretended one, and they make up in tears. Ostentatious sophistication, sensuous suggestiveness, marital flippancy are features.

For A: Depends on taste. For Y: Decidedly not. For C: No.

Public Hero No. 1

(C. Morris, Jean Arthur) (MGM) Super-thriller in G-men vs. gangster series, but nine-tenths gangster. Surefire box-office mixture of sinister crime, federal pursuit, machine-gun slaughter. Gang's doctor is sodden drunkard, brazen heroine is gang leader's sister, etc. Arthur good.

For A: Good of kind. For Y: Doubtful. For C: By no means.

The Scoundrel

(Noel Coward, Julie Hayden) (Para) Shrewd, ruthless publisher rules his world and ruins its women with "love," till death brings proper penalty. Strong picture, masterfully played and photographed, cleverly arresting dialogue, gripping despite unreality and clumsy mysticism at end.

For A: Exceptional. For Y: By no means. For C: No.

Best Recent Films for Family:

David Copperfield
The Little Colonel
Unfinished Symphony
Dinky
Doubting Thomas
Laddie

Films of Special Interest for Adults:

Naughty Marietta
Richelieu
Black Fury
Les Miserables
Little Friend
Becky Sharp

BOOKS RECEIVED

Making Religious Education Effective, by John Dillingham. Association Press, $1.50.

Dictators and Democracies Today, by John Martin. Rollins Press, Winter Park, Fla., $2.50.

The Sunset Hill, by Mary Pollard Tynes. Kaleidograph Press, Dallas, Texas, $1.50.

Hymns for Creative Living. Judson Press, 40 cents.

The Furys, by James Hanley. Macmillan, $2.50.

Mirage and Truth, by M. C. D'Arcy, S. J. Macmillan, $1.75.

An Anthology of World Prose, edited by Carl Van Doran. Reynal & Hitchcock, $3.50.

Indian Nationalism and the Christian Colleges, by Paul J. Braisted. Association Press, $2.00.

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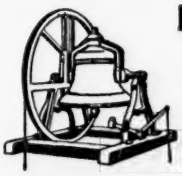

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Other Comments on the Anthology

Bishop Francis J. McConnell: "I have read the new book with satisfaction and pleasure. Here are *real* poems, with a *real* meaning."

W. S. Abernethy: "An admirable collection. I thank the compilers for making available to ministers and others this valuable material."

Witter Bynner (former president the Poetry Society of America): "Hearty congratulations on your admirable and timely compilation. You have chosen well."

Burris Jenkins: "A fine idea. The book is going to be extremely valuable to ministers and other lovers of peace. I can get *sermons* out of this volume."

Ralph Cheyney (poet and poetry editor): "Here are brave bugles sounding over a war-distracted humanity, cries from the heart that no gun can silence. Here are texts for a thousand sermons."

Justin Wroe Nixon: "I am particularly impressed by the number of *new* poems on the subject of peace in this volume. Just the book for the minister."

This anthology includes poems by Edwin Markham, John Oxenham, John Galsworthy, Vachel Lindsay, Katharine Lee Bates, Henry van Dyke, Charles Rann Kennedy, Carl Sandburg, Alfred Tennyson, Walt Whitman, Walter Rauschenbusch, G. A. Studdert-Kennedy, John Haynes Holmes and more than 70 other singers and seers.

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